The ARYAN PATH

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THE THEOSOPHICAL MOVEMENT

THIS monthly publication of 16 pages blends the past and the present by reprinting old articles from H. P. B.'s *Theosophist* and *Lucifer*, and W. Q. Judge's *Path*, as well as throwing the light of Theosophy on modern events. All articles are of practical interest.

Principal Contents for May 1936

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The Theosophical Society: Its Mission and Its Future
Self-Deception
Yuge-Yuge: Cycle by Cycle
Plain Theosophical Traces
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Brotherhood and Sex

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AUM

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. VII JUNE 1936 No. 6

SEVEN CLASSES OF MEN

In the instalment we publish this month of the enlightening and inspiring series of articles on the *Bhagavad-Gita* by Sri Krishna Prem, a very accurate and helpful commentary is presented on verse sixteen of the Seventh Discourse which deals with the four classes of men who work righteousness. We should like to draw attention also to the preceding verse which speaks of three other classes of men—the evil-doers, the deluded, the devilish. These seven classes of men in their totality present an accurate picture of the human kingdom. The four classes (who work for righteousness) represent, as our respected contributor points out, men "graded according to the degree of perception they have attained." The remaining classes trace the downward curve of the human soul, whom Nature leaves free to go to Hell, if it so chooses. This is perhaps a blunt way of putting the truth; another way of saying it is that man is a being with free will, so if he persistently indulges in personal, egotistic, or *ahankaric* ways of life he finds himself in that state of consciousness symbolized by the term Hell.

When a person acts impelled by *Kama* — Craving, Passion, Lust, Thirst, Desire — he breaks the rhythm and the harmony of Nature. He works evil, albeit in ignorance. He is the performer of evil deeds because he acts without a basis of principles. Thus acting thoughtlessly, impelled by his own personal inclinations, he takes the first step on the downward grade.

As a result, pain and suffering come upon him: but passing through agonizing experiences does not necessarily mean learning their lessons. People go through the same type of experience repeatedly and are none the wiser for it. If suffering awakens a man he passes into the first of the four classes who work

righteousness, *viz.*, *Arta*—the afflicted "who have seen that all life is but sorrow." But if he does not awaken, if he continues to act without seeking right principles of action, he becomes *Mudhah*—deluded.

The deluded man is one who is so blinded that he is unable to see that evil is wrong; mistaking lust for love, desire for aspiration, sense-craving for soul-life, vindictiveness for self-justice—he indulges in evil, unaware of the hardness of his own heart, or the darkness permeating his own mind. More suffering overtakes him, and he is unable either to feel the pain or to perceive its meaning. From being merely sour, life becomes bitter as gall, and the man drifts into the third class, *Naradhamah*—the devilish. Having become desperate through numerous frustrations, he behaves like a mad elephant, mistaking forest trees for living foes. Even in this stage there is hope for him if only he will seek the source of evil within himself and recognize that the hands which strike him are his own. If he does not, his fate can only be annihilation.

Right philosophy alone can save men and women by shaping their daily lives and their hourly actions. Such a philosophy the *Bhagavad-Gita* offers. The series of articles on that book by B. M. already published, and the present series by Sri Krishna Prem offer priceless food for the modern man, be he Oriental or Occidental, afflicted either by religious superstition or by scientific dogmatism. Our civilization, surfeited with the dangerous knowledge of science, sorely needs the purifying influence of ancient religious and philosophic truth. To spread that influence is the aim of THE ARYAN PATH; month by month it endeavours to present not only food for thought. but also inspiration for right action

THE SONG OF THE HIGHER LIFE

VIII.—THE YOGA OF KNOWLEDGE

[Below we publish the eighth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these will discuss a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular study is on the seventh chapter, entitled Vignyana Yoga.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the Path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion—EDS.]

With this chapter the Way of Illumination, the seventh or *Prājñā* Path of the Buddhists, commences and the glorious Knowledge dawns on the disciple's inner eye, the Knowledge "which, having known, there is nothing more here that needeth to be known." It would be a mistake, however, to suppose that the actual knowledge is or can be described in the verses that follow. As a two dimensional photograph is to its three-dimensional original, or as a map is to the actual countryside, so is this or any other description to that wondrous Knowledge, and none should fancy that a grasp of the statements set forth is the same thing as the illumination itself.

At the very outset it is desirable to dwell for a moment on the extreme rarity of this Knowledge. The vast majority of men know nothing of its existence, and though a few by strenuous effort have succeeded in establishing themselves upon the Path that leads to it, yet, at any given time, only one or two gain it in its fullness. This is not said in order to depress the disciple but in order to keep him humble now that he is on the Path of Illumination. Let him not fancy himself a God because he has attained a measure of Light, nor think that he has scaled the eternal Snows because he stands upon a foot-hill peak.

What is this wondrous Knowledge that is now to be described? It is the knowledge of Krishna, the Undying *Atman*, the Stainless Eternal Being that lies behind all change. This should be borne in mind in all that follows, for *though there are many who worship Krishna as a personal God, yet, though they may be on the Path, they are of those who "know not Me in essence."* Who or what Krishna in essence is, is what is attempted to be set forth in this and the four succeeding chapters. Here, more than ever, must the disciple beware of words, for, as the *Upanishad* says, "It is not known by him who knows It though known by him who knows It not." The knowledge that can be expressed in words is not the true Knowledge. The description that is given is useless if interpreted by the intellect alone and its words are but a shining curtain through which the disciple must pass to "That from which all words, together with the mind, turn back unable to attain."

Before the disciple can attain to the comprehension of that Supreme Unity, he has to understand the twofold nature of the Manifested Universe. In all that is manifested, whether gross or subtle, whether living beings or what we call "dead" matter, there are two aspects which must be understood. There are the ever-changing forms and the unchanging "consciousness"* which supports them. Whether the forms of matter, the "five elements," or whether the more subtle forms of thought, all form is but a transient play that is upheld in the light of consciousness, the higher or living (*jīva bhūta*)

* Consciousness is not used here in the sense of ordinary waking consciousness but in the sense of the sheer awareness which underlies *all* mental states.

nature of verse 5. Apart from this witnessing consciousness no forms could exist at all.

But it may be asked, what about "brute matter" as it is sometimes called, the sheer "stuff" of which the world is made? The answer, an answer more acceptable to the ordinary man now that even physical scientists have reduced "matter" to "waves of probability," is that there is no "stuff" in that sense at all. Analyse matter to its furthest limit and it evaporates, as it were, or is resolved into something incomprehensible but non-material. It is in fact true, as Plotinus said, that matter in itself is sheer negation; it is the unmanifest substratum of the ever-changing forms of "consciousness."

This is a subject that will have to be further dealt with later, but here it is sufficient to know that these two, consciousness and form, are the womb in which all beings are born. But beyond this duality is That with which Krishna here identifies Himself, the Marvellous, Incomprehensible One, not the blank absolute unity of intellectual philosophy, but the rich and unspeakable Infinite Wonder which is the ground of all, of consciousness and form alike, on which all this is threaded like pearls upon a string.

This is the essential being of Krishna, to which He says so few attain. Words fall away useless and empty labels, and even the mind, the line and plummet of the universe, dizzied in ceaseless whirlings, sinks and is dumb before that Viewless Wonder, the Void which is the Full, the Full which is the Void. The lips of those who have known It are sealed with reverent awe. Knowing they know It not, they cease "to sink the string of thought into the Fathomless." Bow down in awe before that Sacred Mystery, and keep our words for realms where words can live.

But since it is just this fathomless Mystery that must be known, some ladder must be found, some means of knowing That which the mind cannot reach. And so Sri Krishna goes on to teach that, though the manifested cosmos is illusion, yet is it a Divine illusion and at its throbbing heart stands He Himself.

The disciple must, in all things, in earth and fire and water, in sun and moon and in all splendid things, in men, strong, wise, ascetic, and in all living beings, seek for the Essence, for that which makes them what they are. Undistracted by the accidents of outer form, the passing phantom shapes which are the great illusion, he must hold firm to that essential nature of which the forms are crude embodiments. For those essential natures are the Divine Ideas, Ideas which live for ever shaping all things from within, "moulding blind mass to form."

The eye of flesh sees but the changing forms, and, holding fast to them, is utterly deluded by the false shows of things. Like Plato's dwellers in the cave, men see only the shifting shadows on the wall. They cannot see the Light nor yet those truer forms from which the shadows come. This divine illusion is indeed hard to cross because long ages spent in grappling with material things have taught our minds to

dwell exclusively on what is without. A doctor, trained to view all bodies in terms of health and disease, cannot with ease see with the artist's vision; and we, who owe our mastery over nature to this fidelity to outward fact, cannot at once pass to the higher vision and reverse our customary modes of thought.

This reversal is the *jñāna-yoga* and, as the *Upanishad* says, "some few wise men, seeking the Immortal, with eyes turned in, saw the Undying *Atman*." The disciple must avert his gaze from the manifold illusion. In its place he must see "Me" the Divine Idea of Fire in all things fiery, "Me" the Divine Strength in all things strong, "Me" the Divine Life in all that lives and breathes.

Only by turning thus to the Eternal *Atmān* can the illusion be crossed. Those who look outward, who embrace the illusions, the treaders of the *Asuric* path,* can find no foothold in the cosmic flux and are tossed hither and thither on its unresting tides.

In contrast to these are those who tread the inner Path, they who serve† Krishna. They are divided into four classes (verse 16), graded according to the degree of perception they have attained. First come the "*ārta*," those who have seen that all life is but sorrow.

Ache of the birth, ache of the helpless days,
Ache of hot youth and ache of manhood's prime;
Ache of the chill grey years and choking death,
These fill your piteous time.

Seeing that life is transient, that all things pass and die, they turn from them in sorrow and seek consolation from That which is beyond all suffering, the Undying Krishna, beyond the reach of change.

This is the first stage, the first of the Buddha's four noble Truths, but it is only the first because it is based on mere recoil from suffering. Insight has shown the disciple that life is shot through and through with sorrow, its so-called joys mere cheats, and so he sadly turns away his eyes. Were life to be more joyful, he would not thus have turned his face to Krishna.

The next class is the "*jijñāsu*," the enquirer, the seeker after knowledge. Knowledge gives mastery and power, and, seeing that life is sorrow, he seeks the understanding that shall master it, the knowledge of the causes of men's woe.

Next comes the "*arthārthi*," he who seeks the Real.‡ Knowing that it is the outgoing forces of desire that are the sources of all sorrow, knowing, too, that all manifested life is transient by its very nature, he turns his back on all desire for anything that is manifest and seeks the *anāmāyam padam*, the Sorrowless State of Liberation, lifted on high above the bitter waters of life.

But beyond this stage there lies

* The *Asuric* path is the outgoing "*Pravitti*" path, of which more will be said later.

† *Bhajate*, usually rendered worship, comes from the root *bhaj*, to serve.

‡ This term "*arthārthi*" is often misunderstood and applied to him who seeks for wealth or worldly objects. The order of the words in the verse is sufficient to show that this is not the true meaning. The *arthārthi* is not he who seeks for the *artha* (wealth) which is *anartha* ("illth"), but he who seeks the true Wealth, the *Paramartha* which is *mukti* or liberation.

another, the stage of the *jñāni*, the Wise One, he who treads the Path of perfect knowledge. For the seeker after Liberation there is a dualism between the world and the *Nirvāna* and he rejects the one to cleave unto the Other. But the *jñāni* is one who sees that all duality is false. "*Here*" as "*There*," his opened eyes see nothing but the One. He seeks no liberation for himself "beyond the flaming ramparts of the world" for he has seen that "all is Vāsudeva"* and, in the words of the Upanishad, he knows that "what is There is here; what is not here is nowhere at all."

This glorious realisation, as rare as it is wonderful, comes as the fruit of countless lives of effort. Noble are all who tread the Path, but noblest of all is he, for his realisation leads him to unite himself with the One Self in all, and, seeking no selfish gain, he rejects not the bitter waters of sorrow but rather seeks to sweeten them in service of his Lord. Not his own self but the One Self is dear to him, therefore he is supremely dear to Krishna. Because he knows that naught but Krishna is, he seeks no gain or goal but to serve Him. Like Krishna Himself, he pours himself forth in sacrifice and love. He is made one with Krishna's very *Atman*, and, knowing himself to be the One in all, he is established in the highest Path.

Few there are who reach these lofty heights. To give oneself utterly, caring for no reward, is not for those whose hearts are clouded by desire. The worship of the majority of men is not the worship of Krishna even though they use the name of Krishna in their prayers. Seeking to gain some good for their own selves they worship various Gods "according to their natures."

What are these Gods and what the nature of their worship? In all manifested nature, there is, as we have seen, duality of life and form. Nowhere is there life without some form and nowhere, also, form without the Life. The powers of nature, which to modern eyes are but so many dead "forces," are in truth embodiments of that one Living Power which wields the universe in Its unceasing play. They are not "persons" but in ancient times they were given personal form to symbolise their living nature. *Indra, Agni* and other Vedic Gods are the personified symbols of the Living Power ensouling nature's "forces," a Power no more to be identified with the material embodiments than is the Life ensouling us to be identified with our material frames.†

The modern man seeks to gain benefit from these Powers of Nature by an understanding of their outward being's laws, but ancient man

* A patronymic of Krishna, but here signifying "the Light which dwells in all."

† The modern notion that because the winds and waves move according to Law they are therefore "dead" is wrong. Do not our own bodies move by Law as well? The fact is that nowhere in all the universe is there any form that is not subject to Law. And nowhere, either, is there anything that is "dead"; for all forms move and have their being in the one all-pervading Life.

The Vedic gods have also another aspect in which they are the symbols of the various levels of the Consciousness but that is not the aspect with which we are here concerned.

sought the same ends by different means. By various rituals he attuned his consciousness to the Life that ensouls all nature and sought to control her powers from within by lending his human imagination and will to their living but will-less being.

Acting in this way, it is possible to obtain from the "Gods" the benefits desired but that is so because beneath the varied powers is the One Power, the Cosmic Harmony known in the Vedic Age as "*rita.*" Krishna it is who, from behind the scenes, makes steady the faith of such worshippers and by His Eternal Laws secures to each the fruits of all his deeds.

All things are possible of attainment if the right means are known, but, though all things are possible, yet must their price be paid, for in all things the law of *karma* rules and action and reaction are inseparable. Therefore it is said that the fruits of all such worship are but finite and "to the Gods will go their worshippers; My devotees come unto Me."

Let it all not be thought, however, that this "Me" is but one God among the Gods. Krishna is the Unmanifest Eternal (verse 24), imperishable, supreme. Useless to set up some one Figure, even His Figure, as Supreme when all the time conceiving Him as one among the many, thinking that, since He is "our" God, He must be chief of all. All that is manifest is, in the end, illusion. In the manifested plurality all interact, none is Supreme. The One is never manifest, though fools may think It so, but dwells for ever hidden, unborn behind the ever-changing many. Not in the manifested world can He be found. Deluded by the great illusion of plurality men seek Him fruitlessly saying "Lo here! Lo there!" but all they find is some one thing among the many, searching in this way they can never find the One. *

Seeing only the "pairs of opposites" men walk the earth deluded. Whirled about by the forces of attraction and repulsion, seeing only the many, they go "from death to death." They cannot know the Deathless Being of Krishna for none save the One can ever know the One.

Only by the *jñāna yoga,* the *yoga* that seeks the One within † the many, can He be found and as the *Upanishad* says, "having known Him, one crosses beyond all death, there is no other Path for going there." Fire of the fires, Life of the lives, Light of the lights, He stands beyond all forms; past, present, future—all are one to Him.

This knowledge, however, can only come to him whose sins are at an end. Sin does not mean the infringement of any arbitrary code of morals worked out by human reason or set forth in "holy" books. *Sin is the assertion of the separate self, the making of difference where, in truth, none exists.* Sin is the central

* Compare the saying of Eckhart "Some people expect to see God as they would see a cow."

† Note the contrast between *among* the many and *within* the many. Even the word "within" is not strictly correct, for as we shall see in Chapter IX, He is not within the many but the many are within Him. Nevertheless, at this stage, it is as within them that He will be perceived.

ignorance which sees the separate, personal self as real and seeks its own gain though the whole world perish. * To this assertion of the personal self all sins are due, and only he can win the Truth who has renounced such sin and whose pure selfless deeds are all directed to the service of the One in all.

They, the selfless ones, refuged in the One Self, strive for the liberation of that Self from matter. They are the true *mumukshus,* or seekers after liberation, for they scorn to seek a liberation for their own selves alone, knowing that all that lives is One. They also are the true *jnānis,* for they know the primordial Unmanifested Trinity (verse 29), the one Eternal *Brahman* and Its aspects, *Adhyātmā,* the Unmanifested Self (the *Shanta Atman* of the *Kathopanishad*) and the Unmanifested *Mūlaprakriti,* here referred to as the totality of (potential) action. †

But this knowledge is not enough in itself. The Three are eternally the same. They dwell beyond the " Abyss " which separates the manifest from the Unmanifest and he who treads the " selfish " Path seeks but to lose himself for ever in their unchanging timeless bliss. Not so the follower of Krishna, he who treads the Path of Sacrifice and seeks to gather up in the Treasure House (cf. chapter ix, 18) the pearls which have been buried in the Cosmic Ocean, to reunite the scattered limbs of the dismembered Osiris.

For him the knowledge of the transcendent Eternal is not enough. There are not two realities, *Nirvāna* and the world, for all is *Vāsudeva* and what is " There " is likewise " here " as well. He who would tread the Path and knows the Self, not in Its own eternity alone but here amid the changing play of life and form (verse 30), sacrificed here upon the cross of matter, becomes one of the " fishers of men " spoken of by Christ. Others may scorn the world as mere illusion, and, at the death hour, wing their way across the blackness—alone to the Alone. He, however, the fully harmonised one, seeing the One here in the midst of the many, knows no black gulf of death but in full Light of Consciousness, garners the fruits of the Divine Adventure, and, in the words of *Isha-Upanishad,*

" *Having crossed over death by knowledge of the many, by knowledge of the One, he gains the Deathless State.*"

SRI KRISHNA PREM

* This is the meaning of the Buddha's statement that as long as there is belief in *ātma* (here meaning personal self), there can be no *Nirvāna.* Christians also teach that salvation from sin is only found in Christ, the meaning of which is clear to those who know that Christ is the One Self in all and therefore is it said that " No man cometh unto the Father but by me."

† For explanations of the technical terms used in these last two verses see the next chapter.

OLD-TIME BRITISH ARTISTS IN CALCUTTA

THE LURE OF THE EAST

[**Horace Wyndham** is well known as a writer and a dramatic critic. In this interesting article we learn that in the eighteenth century not only British traders and merchants, but even British artists had learned how to shake the pagoda tree.—EDS.]

Towards the end of the eighteenth century a number of British artists set up studios in Calcutta, where they appear to have found a fresh and remunerative field for their palettes and brushes. The list includes three Royal Academicians—William Hodges, John Zoffany and Ozias Humphry—as well as several others who had been exhibitors.

Of these artists, the first to visit India was Tilly Kettle, who reached Calcutta in 1770. As a portrait painter he met with such success there that within seven years he returned to England with a substantial fortune. Among the works he executed in India were portraits of the Nabob of Arcot and his five sons, of Sujah Dowlah and his four sons, of Warren Hastings, and of Sir Elijah Impey. Another of his pictures was a large canvas, "The Great Mogul Reviewing the East India Company's Troops at Allahabad"; and a number of others were sent home by him and exhibited at the Royal Academy. Having an extravagant nature, Kettle soon ran through all his money in London. Accordingly, he resolved to shake the rupee tree afresh and started to return to India, travelling overland. He did not, however, get beyond Aleppo, where he died in 1786.

The first full-fledged Royal Academician to arrive in India with diploma complete was William Hodges, who went there in 1778, under the patronage of Warren Hastings. During the six years he lived in the country he occupied himself mainly with architectural subjects, "distinguished by a grand and imposing style." Bringing these back to England, he exhibited them in London, where they attracted much attention; and Baron Humboldt always declared that it was these works which led him to undertake his own travels. Following the fashion of the period, Hodges had a good deal of help from other artists, and some of the figures in his landscapes were really from the brush of Romney.

In 1794 a small collection of Hodges's pictures, which had been acquired by Augustus Cleveland of the Bengal Civil Service, were put up to auction at Calcutta. Ten years earlier the East India Company had refused to accept five of them, owing to the heavy import duty demanded by the Customs in England.

Although of German origin, John Zoffany, R. A., lived so long in England that he was always considered to be British. Glad to earn a few shillings, he began his career by ornamenting clock dials with

landscapes. From this humble work he advanced to painting portraits of well-known actors and actresses, among his sitters being David Garrick and Mrs. Baddeley. Recognising his genius, Sir Joshua Reynolds befriended him, and George III gave him a grant of £300 with which to travel. In 1783, when he was an R.A. of ten years' standing, the success achieved there by his contemporary, William Hodges, decided him to go to India. Things were done differently then, and he secured a free passage on a Company's vessel by getting himself entered on the books as a "midshipman."

While in Calcutta, Zoffany painted portraits of Warren Hastings and his wife, and of Sir Elijah Impey, as well as an altar-piece for St. John's Church. He next went to Agra and Lucknow, where he was patronised by the Nawab of Oudh. His principal talent was for groups containing several figures. Among such are his "Embassy of Hyderbeck to Calcutta," "Tiger Hunting in the East Indies" and his well-known "Colonel Mordaunt's Cock-match." This last, which was painted at Lucknow in 1786, is referred to in the diary which Lady Nugent kept while she was in India in 1812. She there says of it:—

> We then explored Sujah-ul-Dowlah's palace . . . Among the few pictures is the original one from the pencil (*sic*) of Zoffany; and an engraving of which I have often seen in England. It represents Assuff-ul-Dowlah and Captain Mordaunt at a cockfight.

While he did not quite "roll in gold dust" (as Hodges had said he would) when he left Calcutta in 1790, Zoffany took with him a large fortune. But his health was shattered; and, although he continued to exhibit, his hand had lost a good deal of its cunning.

A third R. A., Ozias Humphry, reached India in 1785, having gone there at the suggestion of Sir Robert Strange. The decision was a wise one, as he soon built up a considerable reputation. He was on friendly terms with Sir William Jones and Warren Hastings, and, through their good offices, he was commissioned to paint the portraits of a number of native princes and wealthy merchants in Calcutta and Benares. Two of these portraits were shown at the British Empire Exhibition of 1924.

Robert Home, who followed in the footsteps of Hodges and Zoffany, reached India in 1790. There he set up studios in Calcutta, Madras and Lucknow. As a portrait painter he had a considerable vogue and received commissions from the Marquess Wellesley, the Duke of Wellington, Lord Cornwallis and Bishop Heber; and two of his portraits are now in the Viceroy's House at Delhi. While living in Calcutta, he also painted "an exquisite drop scene for the Chowringhee Theatre." In 1814 he went to Lucknow, as historical artist to the Nawab. He held the position for ten years, and then retired to Cawnpore, where he died in 1830.

George Chinnery, after a successful career in London and Dublin, first went to the East in 1796. Getting attached to Lord Macartney's mission, he visited Pekin before proceeding to India. From

1802 to 1808 he was living in Madras; and about the year 1812 he moved to Calcutta. He was very successful as a portrait painter; and Lady Nugent has a note on the subject in her *Journal*:—

> March 27, 1812, Good Friday: Mr. Shakespear introduced Mr. Chinnery, the miniature painter, to me. Saw Chinnery's paintings—the likenesses excellent.

Having no lack of commissions, Chinnery charged big fees, and is said to have earned Rs. 60,000 a year. William Hickey, in his *Memoirs*, says that he was "deranged." This he was not, although he was certainly inclined to melancholia. On leaving India, he went back to China, where he died of apoplexy in 1852.

Among the British artists who paid professional visits to India during the eighteenth century were four women, Mrs. Baxter, Mrs. Hill, Miss Martha Isaacs and Miss Catherine Read. The first arrival was Miss Read, who in 1777 sailed for Madras.

Under the date 1778, William Hickey has a note: "A young Jewess of the name of Isaacs arrived in Calcutta, to exercise the profession of miniature painting." Hickey himself was one of her first sitters. Miss Isaacs, however, soon found matrimony more attractive than painting, for, within a year, she accepted the hand of Mr. Higginson, "a gentleman high in the Company's service and of large fortune." The religious difficulty was got over simply enough. Thus: "Four days earlier, the bride, having renounced the Jewish faith, was baptized as a member of the Church of England."

In 1785 Mrs. Diana Hill, described as "a pretty young widow with two children," obtained permission from the Court of Directors to proceed to India as a portrait painter. The fact that she was well patronised in Calcutta seems to have roused the jealousy of Ozias Humphry, who looked upon India as his own preserve. "I would rather," he was ungallant enough to write, "have had all the male painters in England landed in Bengal than this single woman." However, after three short years, Mrs. Hill relieved the situation by marrying an officer and going home.

The last eighteenth century woman artist to "try her luck in India" was Mrs. Baxter. An elusive lady, very little is known of her. She appears to have got out to India in clandestine fashion, since she did not (as was then the rule) apply to the Court of Directors for permission to land in the country. Perhaps she arrived as a stowaway!

Like her predecessor, Mrs. Hill, it would appear that Mrs. Baxter also encountered the jealousy and ill will of her brothers of the brush. Thus, in 1792 (just after she had arrived in Calcutta), one of them wrote: "There was a Mrs. Baxter here. She affects to imitate Sir Joshua. I do not fear her as a competitor . . . She is a poor stick."

Not a very friendly gesture!

HORACE WYNDHAM

THE WORLD IS ONE

ONE ECONOMIC SYSTEM AND ONE BATTLEGROUND

[**Quincy Howe** is an expert in world-politics. He was at one time Editor of *The Living Age*. In 1934 he published his *World Diary: 1929–1934*, dealing lucidly therein with these years of depression, and his latest work, published this year, is entitled *A Handbook of World Politics*.—EDS.]

Back in 1929 the Spanish statesman, essayist, and pedagogue, Salvador de Madariaga, wrote an article for the London *Spectator* proclaiming "The World is One." The phrase may have been his own, but the idea and the supporting evidence had frequently seen the light of day before and have popped up since from time to time. What made the article memorable was the moment of its appearance.

Ten years had passed since the World War and many enlightened Europeans—especially those, like Madariaga, who had worked with the League of Nations—had reason to believe that the world was moving gradually toward unity. They based their arguments on economic realities, Madariaga having explained how a British tariff on oranges affected the daily lives of thousands of peasants in his native Spain. H. G. Wells before him had devoted much of his career to pleading the cause of a World State administered by British Civil Servants, and Woodrow Wilson, General Smuts, and the other architects of the League of Nations had looked upon that organization as the probable embryo of a world society. The story is told, however, of a newspaper man at the Versailles Conference who remarked that two men were then endeavouring to make a new world—Wilson and Lenin—and that only one of them could be correct. For in every respect, save their belief that the world *was* one, they stood at opposite poles.

Wilson lost his life working for a Liberal International of capitalist democracies; Lenin died working for the International Proletariat. Neither Wilson's League of Nations with its Geneva headquarters nor the Third International that Lenin helped to establish in Moscow has brought the world under its sway; in recent years both have fought a defensive struggle and finally arrived at a kind of alliance when Soviet Russia joined forces with what Lenin called the "thieves' kitchen at Geneva." Yet the economic forces that were uniting the world and tying its various parts closer and closer together even prior to 1914 drive ever forward at accelerating tempo. The world remains one—hell of a mess.

The most powerful challenge that has defied the Geneva and Moscow Internationals since 1929 is nationalism, notably the nationalism of Germany and Japan. Yet the phenomenon of Japanese nationalism, for example, has come into existence solely because of the

very international forces against which it is directed. American guns opened Japan to the outer world within the lifetime of living men and during that period the application of foreign ideas and inventions to the Japanese people has transformed them and—in turn—the surrounding world.

A century ago the living condition of the Japanese peasants, who were supporting a totally self-contained national economy, had no effect whatever on the lives of any human beings beyond the Japanese archipelago. To-day, the misery of the Japanese peasants who cannot afford to buy the rice they themselves grow but must subsist on fish fertilizer and grass makes possible the whole drive of Japanese trade on world markets. Because the Japanese peasant subsists on the lowest standard of living that any modern national economy maintains, the Japanese industrial worker, fearing to be thrust down to the peasant standard, works under conditions that cannot be duplicated in Europe or the United States and, chiefly for that reason, the goods he makes undersell the goods made in other countries and throw the workers in those countries out of employment. In like manner, the Hitler terror, aimed as it is primarily against the standard of living of the German workers, directly concerns the workers of other nations and threatens their very existence.

During the past two centuries the industrial revolution has spread from England to every part of the world. First Germany, then Japan took over British methods, inventions, and ideas while at the same time first the United States and then the Soviet Union applied the most advanced technical processes to entire continental areas. In consequence of the industrial revolution not only these continental areas but also many smaller national areas have become increasingly self-sufficient though not increasingly productive. Great Britain, for example, maintains an inefficient automobile industry behind tariff walls, manufacturing for its small domestic market inferior automobiles at a higher price than those made in America's mass-production factories. Meanwhile, Henry Ford insists that his workers spend part of the year growing their own food in their own inefficient little gardens, thus threatening the large specialized farms which grow better produce with less human labour.

Why do these contradictory developments go hand in hand? The answer would seem to be that, at a certain point, increased efficiency no longer serves the interests of those individuals and classes who direct the operations of the more highly industrialized states. The rising tariff walls, the agitations for nationalism, the policy of planned scarcity and inefficiency have originated everywhere and without exception among ruling capitalist groups who have seen their rate of profit gradually decline. Not only have the big German industrialists contributed to Hitler's National Socialist Party after their own Nationalist Party had failed to deliver the goods; foreign capitalists have come to their aid. Sir Henri

Deterding, Director General of Royal Dutch Shell, gave funds to the Hitler movement and even French munitions makers contributed to Hitler's war chest.

Of course the "Secret International" of munitions makers achieved the classic merger between latter-day patriotism and internationalism. The chief arms factories of all the Great Powers even and especially those Powers with the most hostile national interests, work together through interlocking boards of directors and exchange all manner of information. Even the Bankers International, in which Montagu Norman, Governor of the Bank of England and Dr. Hjalmar Schacht, President of the Reichsbank, work hand in glove while the Foreign Ministers of their respective nations exchange blistering insults, does not function so smoothly as its affiliated international of arms manufacturers.

The conditions so briefly outlined here never concerned the United States so deeply as they do to-day when the fate of the whole world depends more on what the United States decides to do than upon any other single factor. Roughly speaking, the American Government can choose between two policies—one international, the other national. If the United States elects to pursue an international policy, it is at once compelled to enter into certain associations. A common language, tradition, blood, and morality make war between England and America "unthinkable" for at least a generation. Geographic factors also make it virtually certain that the United States and the Soviet Union will not over the long run engage each other in decisive conflict. Where the United States will stand *vis-à-vis* the other Great Powers—France, Italy, Germany, and Japan—it is impossible to say at this moment.

If, then, the United States enters into any alliances, it will find itself striving to maintain the British Empire and at the same time supporting the interests of the Third (Communist) International. Specifically, the statesmen of both London and Moscow would ask nothing better of the United States than to have it fight both Japan and Germany. The gentlemen of Downing Street would welcome such a course of action because it would weaken the two nations which at the moment offer the most powerful opposition to the world *status quo*—*i. e.*, to the British Empire. The comrades of the Kremlin, for their part, see in a powerful Japan and Germany the two chief immediate obstacles to the spread of Communism into Asia and Europe. In other words, British statesmanship conceives of world politics in terms of perpetuating a *status quo* in which Great Britain holds all the best territories whereas Soviet statesmanship conceives of world politics in terms of the world revolution in which the Third International is, by definition, the vanguard of the international revolutionary proletariat.

Thus the ultimate aims of Britain and Russia do not entirely coincide and if the United States does decide to play a part in world affairs its statesmen will have still more decisions to make. They will have

to choose, as best they can, whether to support the static British conception or the dynamic Russian conception. Because no American statesman at this moment appears to have any conception whatsoever of world affairs—save a slavish and ignorant acceptance of the British point of view—this writer would be inclined for the moment to recommend a nationalist rather than an internationalist American foreign policy. I have no doubt that sooner or later—and sooner rather than later—such a policy will prove unworkable because it defies the underlying, long-range tendency of human history to favour the more complex way of doing things. But mere participation in world affairs is by no means synonymous with progress. If Americans do decide that because the world is one they must at once participate in its affairs, they will strengthen immeasurably the static British interest at the expense of the dynamic Russian interest—so much so, indeed, that I believe it would be the part of enlightened statesmanship in Moscow if the Soviet Union would use whatever influence it possesses to keep the United States off the world-stage until such time as the American Government possesses more sympathy for and understanding of the Communist attitude. Otherwise the Soviet Union will find itself outvoted and outweighed by a good deal more than two to one.

Reverting in conclusion to the title of this little essay, the world is indeed one—one economic system. It is also one battleground between imperialism and revolution. Imperialism consists among other things of rival nationalisms. It has never yet been able to subsist without not merely struggle but waste—a far more serious complaint. Revolution also consists of many things and need not necessarily and for all time be synonymous with the Third International and the Soviet Union, though at the present moment Moscow holds the field, if only by default. America faces many crucial decisions in the years—even the months—ahead. For the time being, at any rate, it would be fantastic to identify the interests of the Government of the United States with the interests of the revolutionary international proletariat which is an outstanding object of Moscow's attention. To build a more unified world, the people of the United States and of the Soviet Union will make no mistake if they concentrate their attentions and efforts on blocking the little handful of officials in the British Foreign Office and the larger class they serve.

QUINCY HOWE

THE STOREHOUSE OF MEMORY

[**J. D. Beresford** wrote not very long ago a novel, *Peckover*, dealing with the subject of Memory. This was reviewed in our pages of October, 1935. In this essay he subjects this elusive human faculty to critical analysis. To aid the careful student we append a Note.—EDS.]

In the latter half of the nineteenth century, that optimistic period of biology and physiology, it was assumed, almost without question, that memory was a brain function, that in some way, presently to be made clear, certain cells of the cortex had the power to retain impressions, very much in the same manner as a sensitive plate retains the images impressed by light. The leading scientists of that time were discovering the strange potentialities of "living matter," differentiating sharply between the organic and the inorganic, and had no foreboding of the strange conclusions to which the next thirty-five years of physical research would lead them. Wherefore they hopefully endowed the cell combinations of the human body with almost unlimited, but purely chemical and mechanical powers.

Samuel Butler, who was an inspired thinker, suggested that memory was a function of all the living cells of the body, no matter whether in the cortex or elsewhere. But no one took any notice of Butler in the nineteenth century. He was among the prophets, and they receive small honour in the world of science. Then in 1896 Henri Bergson, little known at that time, published his *Matière et Mémoire* which went much further in one direction than even Butler had gone. This was, indeed, a revolutionary work from some points of view and I will give two quotations, taken from the English translation, which was not published until 1911, fifteen years after the first French edition—a sufficient comment on the indifference manifested at that time by scientific and philosophical opinion in England towards the subject under discussion. The first quotation is :—

> Memory is something other than a function of the brain, and there is not merely a difference of degree, but of kind, between perception and recollection.

Taken by itself this bold statement represents a startling advance of thought, but the second quotation prefigures the nature of a difficulty that Bergson himself was unable to overcome. He writes :—

> Spirit borrows from matter the perceptions on which it feeds, and restores them to matter in the form of movements which it has stamped with its own freedom.

It is evident here, as it is elsewhere in Bergson's later works, that he has been unable to rid himself of the conception of "matter" universally held by Science at the end of the nineteenth century. To him—he is frankly a dualist—the only possible explanation of world phenomena lies in the eternal opposition of two forces : free spirit, not to be too closely defined, and matter with

its characteristics of mass and inertia. But now, forty years after the first publication of *Matière et Mémoire* we are confronted with the inference due, very remarkably, to mathematical physics, that matter is not, in fact, the gross substance it appears to our physical senses, but a form of confined energy. From which we can only conclude that in whatever forms it is presented, all matter is organic, since if we seek philosophically to find an interpretation of energy, we must choose such terms—possibly interchangeable since we can define none of them—as life or consciousness or spirit.

This deduction necessitates a partial restatement of Bergson's major premise that there is a difference of kind between perception and recollection, but the conclusions towards which he was moving are still justified, more particularly that drastic denial of his that memory is a function of the brain. And it will be worth while to pass briefly in review some of the physiological and psychological evidence that has been accumulated in the past generation, none of which is compatible with the contention that the cerebrum, and more particularly the pyramidal cells of the supra-granular cortex, are the sole storehouse of memory.

The first and simplest objection, which should have been obvious to the physiologists of the nineteenth century, rests on the observation of the reflexes. It appears beyond all question that, after certain actions have been performed the requisite number of times, they can be repeated with perfect accuracy below the level of consciousness. We walk without for the most part paying the least attention to the guidance of the highly complicated set of muscles involved. The skilled pianist and typist appear to have eyes in their finger tips, the movements necessary to distinguish spaces between the notes of the piano or the keys of a typewriter being guided solely by practised reflexes. In some cases, indeed, the attempt to use the conscious mind will destroy the facility of the performance. It is, for instance, a reasonably common experience that a piece of music diligently practised in childhood by one who has not later become a skilled musician, can be repeated mechanically so long as the execution is left entirely to the physical reflexes, but the moment the subject tries to *think* what he is doing, the performance stumbles and breaks down.

We are driven then to postulate unconscious memory as one form of the phenomenon, and from that we come down to another representation in *muscular* memory. It seems, therefore, and the physiologists do not now deny it, that the cells of our nerves and muscles can store memories not less than the cells of the brain, cerebrum and cerebellum combined, although this does not deny the probability that cerebrum or cerebellum play their part as co-ordinators in the action performed. Shall we say then that the function of memory in these unconscious reflexes is exercised by both the parties concerned?

This may appear to be a harmless

logical step towards the adoption of Samuel Butler's thesis, but it is, in fact, a very dangerous admission for the materialist to make. For if we grant that nerve and muscle cells (or for the matter of that brain cells either) are the repository of memories, we are faced with rather a curious problem. What we know of the metabolism of living bodies goes to shew that the actual material of which the body is composed, the chemical elements, are continually wearing out and being replaced. So far as these elements are concerned we completely renew ourselves in a period of about seven years. Now although it may be possible to conceive some kind of education of the new matter that goes to the making of body cells, an education that would cover the persistence of function and habit, it is to my mind inconceivable that such a complicated and unhabitual memory as that necessary to repeat the elaborate sequence of physical movements necessary to the playing of a piano piece, could be steadily passed on and revived after lying quiescent and unused over a period of fifteen, twenty or more years. So long as we stick to the old theory, that some part of the brain is an instrument solely designed for the secretion of memory—as the liver secretes bile, perhaps—the process of metabolism offers no difficulty. The function of the cells involved will be that of retaining memories and the process of wastage and replacement will carry on this specialised function intact. It is quite another matter when we have to posit the persistence of, as it were, secret memories in muscle cells, which have other functions to perform. The habitual can and will be passed on, no doubt, but surely not such a memory as that I have instanced.

Moreover the investigations of physiologists in recent years have completely failed to associate any part of the cerebral cortex with a particular group of memories. In a few cases there has appeared to be a close correspondence, in many others no such correspondence could be traced. And the late Professor Gustave Geley, a trustworthy authority, gives an instance in his book *From the Unconscious to Conscious* of a patient in a Paris clinic who exhibited no marked signs of amnesia, but whose brain, as was discovered after his death, had been almost completely destroyed by a rodent ulcer.

Finally, in this connection, no physiological explanation has yet begun to account for the common phenomenon of loss of memory. A man with no physical illness, but harried by anxiety of some sort or other, may completely forget all the incidents and experience of five, ten or even twenty years. Or he may forget all those memories that relate in any way to his anxiety neurosis. Or, as in cases of post-hypnotic suggestion, he may temporarily lose a very restricted group of memories about some particular person, thing or subject. And in none of these cases is there any question whatever of cell destruction or alteration. The phenomenon is written down as "psychic," which leaves us no wiser than we were before.

Shall we, however, be any nearer to a realisation of the answer to this profoundly intriguing problem, if we boldly forsake all physiological explanations, other than the comprehensible one that relates to trained and habitual muscular reflexes, and state boldly that all memories with this exception reside in consciousness? This suggestion will certainly serve to cover the phenomena that have resisted so obstinately any physiological explanation, but since the brain does most obviously play some part in the exercise of memory, what function are we to attribute to it? Can we conceive of it, for example, as an intermediary instrument between the storehouse of "consciousness" and ordinary mental awareness? The function of the physical brain in this relation would then be that of an immensely complicated transformer, capable of very rapidly connecting up an endless variety of circuits, such connections being more quickly and readily made with each repetition. We must postulate further the capacity to shorten the circuit in habitual movements, so that they can be carried on below that level at which they enter conscious thought.

A fairly convincing model may be made on these lines, and the hypothesis of the brain as a mechanism that transforms material stored by consciousness into mental concepts, is one that deserves the attention of those engaged in physiological research along these lines. But if the thing is to cover even the very limited ground traversed in this article, there is still another important qualification to be made. In the first place, would not the objection still hold that the destruction of special tracts of the upper brain does not necessarily destroy any correspondingly related group of memories? In the second, how can we account for the almost miraculous phenomenon recorded by Dr. Geley?

The same reply must be made to both objections, but it is one that will still further offend the mechanist philosopher. For we have to assume that "consciousness," the life-force or the spirit, is able, in an emergency, to use for its own purposes any material that is still left to it, to carry on temporarily, for instance, with any portion of the "transformer" still undamaged, no matter whether or no the particular cell-group still intact has previously been specialised for the conveyance of such messages.

This assumption, although as I have said it completely undermines the mechanistic position, is supported by a host of outside evidence that cannot be otherwise explained. Instances may be multiplied from a hundred sources, to show that in what I have called an emergency the human body may reveal what appear to us as supernatural powers. When the animating wish is powerful enough the spirit is able to use the body cells in ways for which they were not presumably originally designed, awakening in them latent powers of re-combination and the ability to perform functions hitherto carried on only by specialised groups. And since such strange contradictions of "natural law" have been authoritatively recorded

in relation to other functions, surely we are justified in positing a similar expression of dominating, almost it seems at times of creative, control in connection with that most sensitive of all physical instruments, the human brain.

But what, the orthodox psychologist will inevitably ask, do I intend by saying that memories are "stored in consciousness"; and he will then go on to speak in the usual spatial metaphors of the various "planes" or "layers" of consciousness, descending from the upper plane that refers to our common sensory and intellectual awareness, down through continually increasing obscurities relating to dreams and to other selves that occasionally prompt and contradict the artificial personality of rational life, down through the darkness of animal instinct to reach at last, it may be, that so rarely exhibited connection with what Jung has called the cosmic consciousness, the ultimate link of the individual with the universal.

Unfortunately that question cannot be answered here, and all my response must be that until the orthodox psychologist abandons his present conceptions and terms, communication between us will necessarily be severely handicapped. For have I not already suggested that the term consciousness may be extended to cover the life-force or spirit that inhabits every manifestation of matter throughout the universe?

But to return in conclusion to the subject of memory, I would point out that some such theory as I have briefly outlined here is necessary to the conceptions of Reincarnation and Karma, and to the belief that physical death obliterates only those memories that are unnecessary to our development, all the others being retained by the true Ego throughout its eternal pilgrimage.

J. D. BERESFORD

A NOTE ON THE ABOVE

We agree with Mr. Beresford in his conviction that memory cannot be solely a faculty of the brain, or even of the whole body, but must inhere in consciousness itself. According to Asiatic Psychology there *is* consciousness in every atom of the physical body, and hence there is also bodily memory. But as the body is only the instrument of the *inner* soul and this soul is dual, there are two other sets of memory independent of the body. One is that of the personality, the other belongs to the individuality.

Below we print a few selected statements from the writings of H. P. Blavatsky which not only throw light on the difficult problem of memory but also clarify the issues raised by Mr. Beresford:—

I

Not the smallest sensation, the most trifling action, impulse, thought, impression, or deed, can fade or go out from, or in the Universe. We may

think it unregistered by our memory, unperceived by our consciousness, yet it will still be recorded on the tablets of the astral light. Personal memory is a fiction of the physiologist. There are cells in our brain that receive and convey sensations and impressions, but this once done, their mission is accomplished. These cells of the supposed "organ of memory" are the *receivers* and *conveyers* of all the pictures and impressions of the past, not their *retainers.* Under various conditions and stimuli, they can receive instantaneously the reflection of these astral images back again, and this is called *memory, recollection, remembrance*; but they do not preserve them. When it is said that one has lost his memory, or that it is weakened, it is only a *façon de parler;* it is our memory-cells alone that are enfeebled or destroyed. The window glass allows us to see the sun, moon, stars, and all the objects outside clearly; crack the pane and all these outside images will be seen in a distorted way; break the window-pane altogether and replace it with a board, or draw the blind down, and the images will be shut out altogether from your sight. But can you say because of this, that all these images—sun, moon, and stars—have disappeared, or that by repairing the window with a new pane, the same will not be reflected again into your room? There are cases on record of long months and years of insanity, of long days of fever when almost everything done or said, was done and said unconsciously. Yet when the patients recovered they remembered occasionally their words and deeds and very fully. *Unconscious* cerebration is a phenomenon on this plane and may hold good so far as the personal mind is concerned. But the Universal Memory preserves every motion, the slightest wave and feeling that ripples the waves of differentiated nature, of man or of the Universe.—*Lucifer IX*, p. 122

II

Since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind," or *Nous*, whose pale and too often distorted reflection is that, which we call "Mind" and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the *two* sources of "memory" are in these two "principles". These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas, i.e.*, the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically—verily the WORD made flesh!—and which is always the same, while its reflected "Double," changing with every new incarnation and personality, is, therefore, conscious but for a life-period. The latter "principle" is the *Lower* Self, or that, which manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego Sum*, and thus falls into what Buddhist philosophy brands as the "heresy of separateness". The former, we term INDIVIDUALITY, the latter *Personality*. From the first proceeds all the *noëtic* element, from the second, the *psychic, i.e.*, "terrestrial wisdom" at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body.—*Raja Yoga or Occultism*, p. 66

Although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountain-head that its "double" catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a *Seer*, a soothsayer, and a prophet; yet the memory of bygone events—especially of the earth earthy—has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature—such as, *e.g.*, eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one's neighbour, etc., etc., has aught to do with the "Higher"

Mind or EGO.—*Ibid.*, p. 67

The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. *Ibid.*, pp. 69-70.

III

Physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former—the instrument—and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. Physical man may—to follow our simile—be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.—*Genius* (U.L.T. Pamphlet No. 13, p. 3)

IV

The latter [the series of personalities] are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the "spiritual" eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.—*The Secret Doctrine*, Vol. II, p. 306.

V

The fact is that the human brain is simply the canal between two planes—the psycho-spiritual and the material—through which every abstract and metaphysical idea filters from the Manasic down to the lower human consciousness. Therefore, the ideas about the infinite and the absolute are not, nor can they be, within *our* brain capacities. They can be faithfully mirrored only by our Spiritual consciousness, thence to be more or less faintly projected on to the tables of our perceptions on this plane. Thus while the records of even important events are often obliterated from our memory, not the most trifling action of our lives can disappear from the "Soul's" memory, because it is no MEMORY for it, but an ever-present reality on the plane which lies outside our conceptions of space and time.

—*Memory in the Dying* (U. L. T. Pamphlet No. 25, p. 5)

THE THERAPEUTIC POWER OF TÂOISM

[**Merton S. Yewdale** is a musician as well as a writer. He is much interested in the Chinese scripture, the *Tâo Teh King*, and in THE ARYAN PATH of September, 1934, he indicated how that ancient volume might be of aid in the understanding of the Chinese people. His present article draws attention to the therapeutic power of Tâoism.—EDS.]

With the constant increase of the world's population, the problem of life for the individual is becoming more and more complicated. It is a strange inconsistency that the more highly developed civilization becomes, the more difficult it is for the individual to live in it. The life of primitive man, with all its physical hardships, was simple and easy compared with that of civilized man. To-day the problem is more trying and perplexing than ever; and men and women are asking themselves, What can I do to make life simpler, easier, clearer, less exhausting, less fearful, less painful?

At the present time, there are great numbers of people throughout the world, who are unable to get sufficient help from any of the prevailing religions; and many of them have sought in reason a solution to the problem of their personal life and of the life of society as well. Yet human reason has not brought much personal happiness, nor has it succeeded in organizing society so that there is justice and peace for all. It is those people, who, dissatisfied with their experiment in reason and appalled at the chaotic state of the world, would do well to look into the teaching of Lâo-Tsze, the great Chinese mystic and metaphysician.

Scholars have ever been impressed by the metaphysical profundity of the two works which constitute the Bible of Tâoism—the *Tâo Teh King* of Lâo-Tsze and the writings of Kwang-Tsze, celebrated commentator on the *Tâo Teh King*. But though they have observed that longevity was one of the rewards of Tâoism, they do not seem to have noticed its therapeutic power. Yet it would be difficult to find in any historic religion so clear and so logical a system, not only for prolonging life, but for making it healthful and satisfying. The key to the understanding and practice of this system lies in the comprehension of the Tâo and of the Tâoistic conception of the universe.

To Lâo-Tsze, the Tâo was a vast power, deep and unfathomable—not a person, but "Something undefined and complete, coming into existence before Heaven and Earth—changeless, formless, solitary, calm, all-pervading, unlimited," in which the whole universe was originally concealed and from which it eventually emerged. "I do not know its name," he said, "and I give it the designation of the Tâo (the Way or Course)." Kwang-Tsze said:—

> This is the Tâo: there is in it emotion and sincerity, but it does nothing and has no bodily form. . . . . It may be apprehended, but it cannot be seen. It has its root and ground (of existence) in itself. Before there were heaven and earth, from of old, there it was securely

existing. . . . . It produced heaven; it produced earth.

He said further :—

The name Tâo is a metaphor used for the purpose of description. . . . Neither speech nor silence is sufficient to convey the notion of it. When we neither speak nor refrain from speech, our speculations about it reach their highest point.

It may be seen, then, that the Tâo was a spontaneously operating, impersonal Cause, through which heaven and earth came into being.

Lâo-Tsze said :—

All things are produced by the Tâo, and nourished by its outflowing operation. They receive their forms according to the nature of each; and are completed according to the circumstances of their condition. . . . The Tâo brings all things to maturity and exercises no control over them. . . . With no desire, at rest and still, all things go right as of their will.

Now Lâo-Tsze observed that the Tâo operated in heaven and earth with perfect wisdom and for the highest cosmic good: the heavenly bodies performed their functions according to the law of their being; the seasons came regularly and in their proper order; the things that grew in the ground appeared at the right time; and all the creatures propagated rhythmically and fulfilled their destiny. "The work is done, but how no one can see; 'tis this that makes the power not cease to be." "Heaven is long-enduring and earth continues long," said Lâo-Tsze. "The reason why heaven and earth are able to endure and continue thus long is because they do not live of, or for, themselves." He observed also that human beings were equally open to the beneficent action of the Tâo, and that a man who availed himself of it lived long and successfully :—

Possessed of the Tâo, he endures long; and to the end of his bodily life, is exempt from all danger of decay... When men know how to rest in the Tâo, they can be free from all risk of failure and error.

To show how to keep the body healthy, to increase one's years, to administer one's affairs successfully was the purpose of Lâo-Tsze's teaching, which we shall better understand if we dramatize his metaphysical thought in terms of modern life.

The Tâo brought forth the universe in the form of a vast symmetrical structure—a macrocosmic equilibrium in which all the parts are balanced and play their respective roles in a complete and beautiful harmony. The Tâo also brought forth man in the form of a small, though equally symmetrical structure, a microcosmic equilibrium in which all the parts of his body are interrelated so that they too operate in perfect harmony. The universe, never having had a will of its own and being always under the guiding wisdom of the Tâo, has continued throughout Time to operate perfectly. But man, who has a will of his own, may or may not function perfectly, depending upon whether he harmonizes his will with the Tâo or whether he resists the Tâo and proceeds by his own will.

Lâo-Tsze saw that man could never have enough wisdom to proceed by his own knowledge and will, and that all the confusion and failure were the result of his attempting to do so. Kwang-Tsze

said, "There is no weapon more deadly than the will." It is the will of man that destroys his physical microcosmic equilibrium, dislocating his bodily parts, introducing tension and friction, and thereby causing disease. It is the will of man also that shatters his mental equilibrium, obstructing the free passage of the Tâo, bringing darkness and trouble into his mind and thus causing him to lose his way.

If man will give up his will and yield himself to the Tâo, he can maintain an exquisite unity within himself and, without striving, accomplish all things necessary to his earthly existence. When the physical equilibrium is perfect, the body is free from strain; when the mental equilibrium is perfect, the mind is free from agitation. Man then becomes a transparency which is illuminated by the light of the Tâo, and his body is so perfectly balanced that he is unconscious of it.

To achieve this, he must become the Perfect man, who has no self of his own; the Spirit-like man, who has no thought of merit; the Sagely-minded man, who has no desire for fame. In a word, he must become a true child of the Tâo—the Cosmic man. Accordingly, he must merge his will with the Tâo and empty himself of his self by cultivating humility, gravity, stillness, limpidity, vacancy, unpretentiousness, placidity, retiringness, quietude, silence, peace, simplicity, softness, pliability, calmness, poise, gentleness, suppleness, ease. Thus he will be without conscious desire, he will not have to make any arbitrary effort, and he will feel the need to act only under the inspiration of the Tâo. "It is the way of Heaven not to strive," said Lâo-Tsze. "The Tâo is free from all external aim, it has no desire, it is still and at rest, and all things go right naturally," said Kwang-Tsze. If man possesses the qualities of the Tâo and acts with it, all things in his life will also go right naturally.

We may now examine in detail the manner in which man can maintain his physical equilibrium, thus preserving his health; also the method by which he can not only receive the spiritual guidance of the Tâo but distinguish that guidance from the many conflicting earthly influences that beset him.

Ever since man has studied himself, he has seen that it is his will—that is, his earthly mind proceeding by itself and from personal desire, that upsets the cosmic order of his life and interferes with his living up completely to the Heavenly within him; and this is especially true in his physical life. By looking too long and too searchingly into our bodies for the purpose of spying on the Tâo while it is engaged in its natural physical processes, we frequently interrupt them and bring illness upon ourselves, sometimes death. Therefore, we should keep our mind away from the body and leave its voluntary operation to the guiding light of the Tâo, thus insuring strength and health.

Said Lâo-Tsze :—

> The Tâo when nursed within oneself, makes one's vigour come true... Who uses well his light, reverting to its bright source, will ward off all blight from his body.

Kwang-Tsze said :—

Given the body, with its hundred parts, its nine openings, and its six viscera, all complete in their places... Is it not that they all perform the part of your servants and waiting women ? All of them being such, are they not incompetent to rule over one another ? ... There must be a true Ruler over them (the Tâo)... When once we have received the bodily form complete, its parts do not fail to perform their functions till the end comes.

See without striving to look, hear without striving to listen, speak without striving to talk, move without striving to act, live without striving to exist—thus you will maintain perfect unity and harmony within yourself, insuring health and long years in the land.

After good health, the chief problem of man is to maintain his place in society and to find the right path in his passage through life. Just as man needs the Tâo to keep his body well, so does he need the Tâo to guide him to right decisions. Likewise, just as in preserving his physical equilibrium he must empty his body of his self, so in preserving his mental equilibrium he must empty his mind of his self—that is, he must discard all desire for riches, fame, honour, profit; all feelings of hatred, ambition, pride, covetousness, superiority, anxiety, fear, discontentment, vanity. Thus, the earthly mind, with no selfish and disturbing things to feed and agitate it, will seek the Tâo and be absorbed by it.

Kwang-Tsze has said :—

The Superior man ought by all means to remove from his mind all that is contrary to the Tâo... Repress the impulses of the will ; unravel the errors of the mind ; put away the entanglements to virtue ; and clear away all that obstructs the free course of the Tâo.

When we have a decision to make, it is always our earthly mind that immediately rushes forth to bid us consider the advantage and disadvantage. By this we may know that we are in danger, because our decision is about to be made from personal or selfish considerations; and such decision is sure to be wrong and harmful in the end. It is not until our earthly mind rests in the Tâo and we feel ourselves elevated above advantage and disadvantage, that all our conflicting considerations mount, to converge in the Tâo and there form a pivotal unity which yields the right decision. When we view things in the light of our Heavenly nature, all our judgments are correct and we hold our position in life and in the society of the world.

Nothing is clearer than that the doctrine of Lâo-Tsze is highly individual and requires no organization. Its great value is that it teaches man how to purge his life of self and thus to live and to act by the light of Heaven. When all men have learned that, they will then find that they can, by the same light of Heaven, live richly and in harmony with each other.

MERTON S. YEWDALE

INDIA'S TRISHULA IN THE LAST CENTURY

[**Dr. Radhakumud Mookerji** is a well-known scholar who has made important contributions to the fund of knowledge about ancient Indian culture. At our request he has prepared two essays, the first of which we publish this month.

The study of India's history reveals the *métier* of India to be spiritual. Throughout her history, cycle by cycle, the moral and spiritual current has flowed very steadily. Though at times political and other events may have loomed large and have even caused the obscuration of this spiritual current, yet it still flows now as in the past, and ever and anon energizes and inspires some Indian of lofty mind, of pure heart.

Such men have been, and are, the efflorescence of the hopes, the aspirations and the efforts of thousands of Indians to whom the call of the Spirit is a mighty reality. They are a mirror in which not only India sees, but all the world can see, the image of Courage born of conviction, Bliss born of knowledge, and Peace born of sacrifice—qualities which man everywhere struggles and aspires to possess. What happens in the great world on rare occasions is in India a continuing phenomenon.

The message that such makers of Indian history impart, not only by precept but also as living embodiments thereof, is that of Soul-Freedom and of World-Brotherhood, rooted in the wisdom of the Spirit which destroys the evil differences of caste and creed, race and religion, and unifies humanity into a single whole. Spirituality is a strong force permeating the Indian *akasha* and one of its phenomenal reflections is religious fervour which never is either unadulterated or absolutely pure. As strong light casts dark shadows, so Indian spirituality causes religious dogmatism and superstition. Now here, now there, however, do we find one who reflects the Light of the Spirit. Of such are the real makers of Indian history.

In the following article the parts played by three religious reformers are described—Raja Ram Mohan Rai, Swami Dayanand Saraswati, and Rama Krishna whose centenary is being celebrated this year. Next month we shall publish a similar study of three personalities of our own day—Rabindranath Tagore, Gandhiji and Aurobindo Ghose.—EDS.]

The makers of modern India have been many, but among the sons of Aryavarta who have given a moral and a spiritual direction to its development three men, whose over-lapping life-spans bridged the hundred years from the last quarter of the eighteenth century to the last quarter of the nineteenth, stand out pre-eminent. Much of the credit for the continuity of culture which obtains between present-day India and the nation's glorious past must go to Raja Ram Mohan Rai (1774–1833), to Swami Dayanand Saraswati (1824–1883) and to Sri Rama Krishna (1836–1886). The movements which these men founded are vivid and potent influences still. With personalities differing markedly in many respects, all three were characterized by purity of life and devotion to truth, and each struck a definitely spiritual note. The influence also of their respective movements, complementary in fact though not by deliberate intent, is pre-eminently a religious, a moral and a spiritual one.

I.—Ram Mohan Rai

On the basis of an unexampled width of knowledge, secular and spiritual, a study of the different religious systems and scriptures, Hindu, Moslem, Christian, Jain and Buddhist, and of the Western literature of Freedom, Democracy and Rationalism, Ram Mohan Rai emerged as the first modern Messenger of Universal Religion and of Modernism in India. Of him Madame H. P. Blavatsky wrote: "No country can boast a purer or holier son than was this Indian reformer."

He was not merely the father of modern India but a prophet of the coming Humanity. The Great Men of olden times achieved unequalled heights of excellence of particular types, like a Buddha or a Christ in the unfolding of God-in-Man, or a Homer, a Dante or a Valmiki in poetic creation. But the modern age calls for a slightly different type of great men, as Robert Browning pointed out, men who should be great not so much by height as by breadth, by synthesis, by a harmonious combination of many excellences found to be conflicting or contradictory in previous history. The modern world more and more requires heroes of Peace, of Synthesis and of Conciliation, who can reconcile the conflicts of different cults and cultures, of divergent national values and ideals. The India of Ram Mohun was already showing the conflict of different cultures and civilizations, Hindu, Moslem, Christian, Oriental, and Occidental, and in the solution of these conflicts lay the real origin of modern India.

Thus Ram Mohun began his appointed work for India by detaching himself from different religions and taking his stand as far as possible upon their common elements and central truths, *viz.*, the recognition of *one* Deity and of some Principle of Creation, the need of meditation on that Principle as the Supreme Good, and the love and service of Man as the guiding principle of conduct in life. Thus he held that there was only one Universal Theism which expressed itself only in certain varieties growing up under different local conditions, *e.g.*, a Hindu Theism or an Islamic or Christian Theism. Each such variety had its own scripture, its own rituals and symbols, which were determined by geographical, climatic, and ethnic factors. Each also should not be regarded as only a *part* of the Truth; each in its pristine purity was the Truth, specially and ethnically expressed or embodied. Each also should preserve its historic or traditional continuity, evolving along its own lines, though the different religions should have mutual contacts by which they should approximate a common ideal.

This philosophy led Ram Mohun to the curious position that he had to engage in a double religious task: first, to defend Hinduism, Islam and Christianity, in their original pristine forms against the orthodox and bigoted votaries of each, and, secondly, to defend each against the attacks of the other two.

Thus Ram Mohun's religion was not a mere abstract eclecticism but a living faith in the common truths

underlying different religions, to be understood as historic expressions and specific embodiments of a Universal Religion, just as different nationalities are so many embodiments of Universal Humanity.

His work in the spheres of social and political reform were important and far-reaching. He was instrumental in the abolition of *suttee* and prominent among the first patrons of modern education in India. His historic journey to England won many distinguished friends for the Raja himself and for the country whose unofficial spiritual ambassador he was. The breadth of his interests and sympathies reflected itself in a letter he wrote to the Foreign Minister of France: "All mankind are one great family of which the different nations are only branches."

One of the purest, most philanthropic and most enlightened men India has ever produced, Ram Mohun Rai's dauntless moral courage and fervent religious feeling were joined to perfect modesty. He made no claims to spiritual leadership, but his most lasting monument in India is his Brahmo-Samaj, which he founded in August, 1828, on the lines of a pure Theism. The Brahmo Samaj was not announced as a sect, though for its devotees it takes the place of a formal religion, and many to-day look to it for their religious inspiration and spiritual guidance. Its viability is comprehensible in the light of the abundant spiritual vitality of its founder.

II.—DAYANAND SARASWATI

Swami Dayanand fought to rebuild and renew India on its religious side by strengthening its spiritual foundations. He has himself stated his Mission thus:—

> The world is fettered by the chain forged by superstition and ignorance. I have come to snap asunder that chain and to set slaves at liberty. It is contrary to my mission to have people deprived of their freedom.

And again:—

> Though I was born in Aryavarta, and live in it, yet just as I do not defend the falsehoods of the faiths and religions of this country, but expose them fully; in like manner, I deal with the religions of other countries. I treat the foreigners in the same way as my own countrymen, so far as the elevation of the human race is concerned.

Here Dayanand speaks as a world-teacher, as the votary of Truth Universal, and not of any particular creed or sect.

Dayanand trod the way that has been trodden by the Saints and Seers of India in all ages in their quest of Truth. That way is the way of asceticism pure and simple, a concentrated pursuit of Truth for which, as the *Brihadaranyaka Upanishad* states, "the desire for sons, wealth, and new worlds" is renounced in a dedicated life of mendicancy. This renunciation in the conditions of the modern world has very often no meaning, because most people have nothing and have to renounce nothing. But it was not so with Dayanand who was born and bred in affluence which he heroically gave up for the life of an ascetic.

His Guru made him promise that he would consecrate his life to the purging of the original and true religion of India, the religion of the

Vedas, of the abuses and impurities that had grown round it through the ages.

Dayanand's religious originality lay in his slogan: "Back to the Veda." Dayanand took upon himself the task of interpreting the Veda. No doubt his powerful and original commentary on the Veda is not acceptable to all, and perhaps some more delicate work is called for to bring out many subtle aspects of that profound Revelation. But the worth of his intellectual work is not quite relevant to a consideration of his moral greatness. The man is greater than his work, his definite achievements, for he lives as an influence that is indefinite, formless and pervasive. Dayanand took his firm stand upon the Veda to condemn the various institutions and practices then current in the country and passing for Hinduism, such as Idol-worship, Caste by Birth, Child Marriage, Untouchability and the like, and challenged all Sanskritists to prove the contrary. The challenge could not be answered in the face of his invincible knowledge of Sanskrit and his eloquence. Never since Sankara had such a champion of the Veda appeared for a *Digvijaya.* Dayanand challenged orthodoxy in its stronghold at Benares where a battle royal was fought by him alone against three hundred Pandits constituting the whole front line and the reserve of Hindu orthodoxy. He carried the message of the Vedas from the Pandits and narrow schoolmen to the masses by lectures, discourses, debates, discussions, conversations, pamphleteering and writing books, and he carried this message to the masses in the language of the masses, namely, Hindi. He thus literally brought down the Vedas from the grandiose sky of Sanskrit, to the market-place. The Veda was no longer a sealed book for the elect. Like Vedavyāsa of old, who made Vedic wisdom accessible to the masses by composing a popular edition of the Veda, known as the *fifth* Veda, the *Mahābhārata,* Swami Dayanand brought to the masses his gift of the popular Hindi Veda. He carried the message of the Veda in this popular garb to the chief centres of population and pilgrimage, everywhere preaching, writing, and discussing, in tireless social service.

As he was advancing in age, he, as a practical idealist, began to think how he could make the Mission survive the man and work after him. This meant the foundation of institutions which would perpetuate his teachings, just as tanks hold the rain water for human use against the caprice of the clouds. In 1879, at Udaipur, under the auspices of the Maharana, he first created a Trust under the Trust Laws and founded the *Paropa Kārinī Sabha* for propagating the knowledge of the Vedas with Vedāngas, to establish missions and depute missionaries to all countries for the purpose, and to educate the masses and orphans. But his greatest achievement was the foundation of the Arya Samaj. The first Arya Samaj was established in 1875 in Bombay and in 1877 in Lahore. This is not the place to give an account of the great and

manifold contributions which the Arya Samaj with its network of various institutions for education and social service has made, and is making, to the building up of modern India. But the daring originality of its founder, which is apt to be forgotten, lay in his conception of building up that modern India on the basis of its most ancient and pristine foundation, the Veda and its religion. Every member of the Arya Samaj, a society of Aryas, devoid of all distinctions of caste and birth, class and sex, is required by its founder to observe Svadhyāya, the daily study of the Vedas as the book of Universal Knowledge in which he profoundly believed, for he deliberately refrained from learning even English. He put before modern India the five elements of Vedic Religion, *viz.*, (1) *Tapas* (asceticism and brahmacharya), (2) *Satya* (reason and truth), (3) *Brahma* (study of the Veda), (4) *Dikshā* (dedicated life) and (5) *Yajna* (self-sacrifice) forming the nucleus of India's moral and spiritual growth. Thus a man innocent of any Western learning has been one of the great makers of modern India by the strength of the eternal verities of the Veda.

III.—Rama Krishna

The astounding greatness of Rama Krishna lies in that he has flowered into perfection out of the commonest conditions of modern life in this materialistic age, like a lotus out of its seed-bed of slough and slime. His life is the perennial hope of his race. It has shown how a mortal can achieve and attain the Immortal by only asserting the innate and irresistible supremacy of Spirit over Matter, of Soul over Sense. It has left for the modern world, so hopelessly held in the grip of materialism, the supreme consolation that man is capable of infinite development, in spite of the ills to which flesh is heir, even in and through the body with all its limitations, and can become a god even under the cramping conditions of mortal existence. Indeed, the message of Hinduism which has been delivered to humanity by its chosen exponent, Sri Rama Krishna, is that every mortal, a spark of the divine, is a potential god, and it should be the supreme purpose in life of each to develop only his divine potentialities till the Individual merges in the Absolute out of which it arose. The outgoing process of creation, of the individuation of the Absolute, is always accompanied by the undercurrent process of incoming, by which the individual makes his inevitable approach towards the Absolute. It is these deeper undercurrents of the soul which every individual human being must carefully seize for his salvation, so that he may not be swept away by the stronger currents at the surface of life throwing him into the vortex of endless objectivity. The path trod by Rama Krishna is the most ordinary path of mortals, but to what an extraordinary destination it led him!

In this progress towards the Universal and pursuit of the Absolute, he became more and more convinced of the ultimate unity of all religions, and could not remain confined to a particular creed. He believed the

only religion for a human being to be his self-fulfilment, though there might be different paths towards that end. To realise this Truth of a Universal Religion and not to rest content with its mere intellectual or theoretical apprehension, as was his wont, he began to seek the teachers of other religions, those who were realised souls. He found a Moslem saint and lived with him to study his inward methods and disciplines of the life spiritual, which showed how they led to the same goal. Similarly did he acquaint himself with the doctrines and disciplines of Christianity and those of all sects he could find.

Out of this universality of religious outlook sprang an uttermost toleration and humility. But this humility and self-effacement were not merely verbal or theoretical. He was practising these virtues, and put himself to the most severe practical tests.

The elements of Sri Rama Krishna's greatness may be thus summed up: In the first place he has shown that man can achieve perfection even in this body and in any condition of life. He has only himself to thank if he does not achieve it. He should not depend upon any intermediary to do it for him nor upon vicarious salvation. A man's self-realisation must be his own work and concern. But of course the first step towards that is the finding of the true Teacher who alone can direct this difficult process towards fulfilment. Secondly, Rama Krishna has shown that the religion for a realised soul can only be the religion that is eternal and universal —for Truth is one. The differences of religion belong to its lower planes, to its texts and tenets. They cease on its higher planes, fading before the light of Realisation. Thirdly, his life is an example in Renunciation. Fourthly, what he had acquired in solitude by his personal exertions he now was busy giving to society. Thenceforth he saw no rest from crowds flocking to him for his words. He would talk and teach for twenty out of the twenty-four hours, and this for days and years. This strain his body could not bear, but he would not desist.

Lastly, we may note that while he was always ready and anxious to teach, he was not at all anxious to have a following or found a sect. He firmly stood for the supreme truth that spiritual growth cannot be secured by any external machinery, apparatus, or organisation. It cannot be achieved solely by schools, temples or congregational worship. It is exclusively a matter of one's personal relations with the Divinity within. Each must work out his own approach in his own individual way under the guidance of his teacher. It is to be hoped that the vast organisation built up by the Rama Krishna Mission in its network of institutions for social service, covering the whole country, will carefully cherish at its heart those principles of inner spiritual growth for which Sri Rama Krishna was so much concerned. The organisation must always be able to derive its nourishment from an inner circle of devotees and teachers who are living the life spiritual in yoga and meditation in utter renunciation of all that is external.

RADHAKUMUD MOOKERJI

NEW BOOKS AND OLD

AN EPITOME OF WESTERN PHILOSOPHY*

[**Professor G. R. Malkani,** Head of the Indian Institute of Philosophy and Managing Editor of its organ, *The Philosophical Quarterly*, which is also the organ of the Indian Philosophical Congress, here reviews an important publication. He justly complains of the mistake, so commonly made by the best of Western writers, of imposing on Eastern thought an ideology quite foreign to it. Also the book is one more evidence of the tendency of the Occident which sees the sun of knowledge rise on the Grecian horizon. What is badly needed is a guide to Indian and Eastern Philosophy written in the lucid style of Professor Joad. We hope that our esteemed reviewer will undertake such work ere long.—EDS.]

This book has been written for the intelligent layman who has no previous acquaintance with philosophy but who is nevertheless prepared to give his best attention to the subject and to try to know what some of the greatest minds have thought on questions of vital interest to every man. These questions take different and various forms but they all ultimately resolve themselves into questions such as: "What sort of universe is this in which we are living?" "What is the status of man in it?", and "How ought we to live in it?

The book is written wholly from the standpoint of European philosophy. Eastern philosophies have been entirely ignored. This is excusable in a writer who does not possess first-hand knowledge of Eastern thought, but I cannot help thinking that any book which presumes to give general guidance in matters philosophical is bound to suffer in value through this one-sidedness.

European thought has mainly a scientific background. It arises from the intellectual urge to know and to contemplate the whole. In the words of Professor Broad, the procedure of the speculative metaphysician is to take over the results of the various sciences, to add to them the results of the religious and ethical experiences of mankind, and then to reflect upon the whole. The hope is that, by this means, we may be able to reach some general conclusions as to the nature of the universe, and as to our position and prospects in it.

As far as I know there is hardly a single system of European philosophy which has even attempted a real synthesis of science and religion. Kant is perhaps the sole exception. But he found the task impossible, and gave us a dualistic metaphysics. He justified scientific knowledge against sceptical attacks. But then it was not the knowledge of reality or of the thing-in-itself, but only of phenomena. The thing-in-itself was not knowable at all. Our contact with it, according to him, was restricted to moral experience or practical reason as opposed to theoretical or pure reason. European philosophy, since the Renaissance, has been entirely dominated by scientific modes of thought. The contributions of religious consciousness find no place in it.

It has been just the opposite with Indian philosophy. It has always subordinated the standpoint of science to that of religion and the urge behind philosophical thought has never been merely theoretical. It has been principally religious. "*Is it possible to know that, knowing which all else is known and man is freed from the limitations of mundane existence?*" This has been the starting point for Indian thought. It is not for me to argue here whether such an aim is ever capable of fulfilment at all. What I am convinced of is that there has been a real and an earnest attempt in that direction. A first-hand knowledge of

* *Guide to Philosophy*. By C. E. M. JOAD. (Victor Gollancz, Ltd., London, 6s.)

this will open up a new realm of thought of far-reaching interest and value and one more intimately connected with the life of man and the ideals governing it.

I have said that it is excusable for a European to confine himself to the systems of thought he knows at first hand. It is however not quite excusable that any reference should be made to Hindu philosophy which should give a false impression of it in some respects. Apropos of Plato's belief in reincarnation, Professor Joad says :—

> Nor is there any suggestion in Plato of the view, common in Hindu philosophy, that the soul after a succession of bodily incarnations will be released from its Karma, the law which requires of it moral compensation for its own past misdeeds, and condemns it, until such time as it has fully requited them, to successive bodily incarnations, at the end of which it will pass into a condition of static blessedness which is scarcely distinguishable from a condition of nothingness. (p. 287)

Now it is wrong to suppose that Karma is the law which requires of the soul moral compensation for its own past misdeeds, and that when this compensation has been given the soul will lapse into a state of nothingness. *Karma is not a law external to the act by means of which punishment is meted out for wrong-doing. Karma is more properly to be conceived as the law of action itself by which the individual makes his future. It is the law of freedom no less than the law of justice.* It is not merely a question of requiting past wrong-doing. If that were the only question, a time would never come when the individual would be free. The individual is continually making new karma. The present has been made by the past, and the future is as continually being made in the present. How will release ever come? The answer of Indian philosophy is that you must act without desire, without the idea of reaping the fruit of your action, and with complete inner freedom. Such action alone has the highest moral value. No other rules of life or of right conduct need be laid down. The law of freedom is sufficient for all purposes. It is through this disinterested action alone that emancipation can be achieved and not through the supposed requiting of past misdeeds. And then what is the ultimate goal? Is it a state of nothingness? The intricacy of thought and the subtlety of intuition surrounding this question cannot be brought out in this place. But this is, in my opinion, only one more instance of the tendency on the part of the European mind to view Indian thought through its own coloured glasses and to impose upon it an ideology that is wholly inappropriate and misleading.

The book is divided into three parts. The first part concerns the Theory of Knowledge. The main question considered here is whether we can be said to know reality in sensible experience. The realist answer is taken by the author to be more in conformity with facts than the idealist answer. But ultimately the only justification he can give is that of faith. It is only through an act of faith that we believe in the existence of physical objects and believe ourselves to know these objects directly.

The second part concerns Critical Metaphysics. Certain important philosophical notions are here considered, such as substance and quality, change, causality, self, etc. The criticism shows that these notions as held by common sense are very defective and that any analysis of them cannot but force upon us the distinction of reality and appearance.

The third and the most important part is devoted to Constructive Metaphysics. Here the views of certain philosophers as to the nature of reality are elaborated. The philosophers taken up for particular consideration are Plato, Kant and Hegel. The author is in full sympathy with Plato and rather out of sympathy with Kant. But he admits that Kant's philosophy is most in consonance with present-day scientific thought. The author does not accept Hegel's monism. He himself is a realist and a pluralist. But he has given an unbiased exposition of monism and its essential doctrines. The last chapters are devoted to the exposition of materialism in its different forms and to two systems of non-materialistic thought elaborated by Bergson and Whitehead, respectively, in criticism of scientific

materialism.

The author has tried to give an unprejudiced view of general philosophical thought in Europe; and although it is not possible to be wholly free from bias in matters philosophical, it must be admitted that he has succeeded admirably. His style is simple, and his exposition very lucid except in a few places where perhaps a certain obscurity of expression was unavoidable. Professor Joad shows acquaintance with all the present-day tendencies in philosophy and discusses in different connections a variety of subjects which may be said to be the live topics of philosophy to-day. Apart from the usual formal subjects of philosophy, he has an interesting chapter on Æsthetics and another on the Dialectical Materialism of Karl Marx with its applications in the economic and political fields. Indeed, there is a certain repetition of ideas and sometimes undue elaboration, and the whole material could be appreciably compressed. But perhaps this is not a defect when it is remembered that the book is meant for the beginner and the layman. I cannot, however, help thinking that the treatment of some of the subjects will not interest the layman at all. Indeed the author has indicated through an asterisk what chapters may be omitted on a first reading. But this is really no solution. The chapters in question contain important philosophical points of view. What was needed, perhaps, was a little more discrimination in selecting the material to be presented. It is a difficult task for a professional philosopher. He is inevitably inclined to bring in arguments which in ordinary philosophical discussions he has been accustomed to regard as important and necessary. The result is a production which, though not wholly satisfactory either to the layman or to the philosopher, will nevertheless interest both to a greater or less extent. It is sometimes good even for a professional philosopher to have a plain and bare statement of a case shorn of all its technicalities.

We cannot expect in a book of this sort an original contribution to philosophy. But there can be no doubt that the book is an original contribution in the very simplicity of its presentation of technical subjects, its comprehensiveness and its detachment. Indeed we must confess that the kind of satisfaction which the layman will derive from it will be more or less of an intellectual character. He will perhaps find nothing in the book which will set his life to a different key, or give him any kind of spiritual satisfaction. But there is no doubt that he will get the satisfaction that comes of freedom of thought and of thinking intelligently on matters of high moment. We congratulate the author for bringing within the comprehension of the layman what has always been a monopoly of a few privileged persons, the professional philosophers.

G. R. MALKANI

AN ATTORNEY PROSECUTES!*

"A glance at the colours of the rainbow by one who is colour-blind"—would be an apt description of the book before us. It is difficult to see what qualifications the author has to glance at the great religions of the world, unless want of faith in religion itself be considered a qualification for a writer on religions. For it is not simply organised religion that he fails to appraise truly. Nowhere in this book does he show an adequate understanding of the religious experience of the great founders of religions. He frankly tells us in his Preface that he has considered Christianity from the agnostic point of view, that for his account of Islam he has drawn freely upon George Sale's Introduction to his translation of the Koran, published in 1833, and that his observations on Hinduism and Buddhism are mainly based on those made by the Rev. J. Freeman Clarke, D. D., in his *Ten Great Religions: An Essay in Comparative Theology*, the first volume of which appeared in 1871. After these astonishing statements, his "Selected Bibliography" need give a shock to none. We turned to it out of curiosity to know what authorities he had consulted for his account of Hinduism. The inevitable Rev. J. Freeman Clarke, D.D., was there. But who else? None, unless Whitaker's *Almanack*, Haydn's *Dictionary of Dates* and the volumes of *The Encyclopædia Britannica* be taken as companions to the Reverend gentleman's "standard work." But we found that we had made a mistake. There is another authority from whom we have a quotation on p. 23—one Dr. H. J. Hardwicke who, we are told, cites from a book called the "*Bhagavad Geta*" (mind you, there is no misprint here)—"which according to Warren Hastings was written upwards of 4000 years ago." The quotation itself is too delightful a bit to be passed over. It relates to the author of the said "*Bhagavad-Geta*":

> The Saviour God Christna (also spelt Crishna or Krishna), the incarnation of the god Vishnu, the preserver and second person of the Hindu Trinity, about whom the divine writing treats, is said to have been on the earth some thousands of years before our era and to have been born of the virgin Devaki, who was the wife of a carpenter and impregnated by the divinity. His birth was announced by the sudden appearance of a new star, and had been foretold to the reigning tyrant Kansa, whose family the young divinity who was born in a stable and placed in a manger, was expected to overthrow.

Behind Dr. Hardwicke there is another great authority from whom the doctor himself quotes,—Moor, who in his *Hindu Pantheon*, it seems, states "that many of the Indian plates and pictures of undoubted antiquity represent the god Christna with scars in his hands and feet, showing the marks of the nails by which he was fastened to the cross." We are thankful to Sir Willem van Hulsteijn, for this up-to-date information regarding the authorship of "the most sacred of the books of the Hindus."

But to go back to the Rev. J. Freeman Clarke's "standard work"! It is apparently from him that our author gets the following information about the worship of the Hindus:—

> They bathe their idols with religious care every day and offer them food. This lasts during April and then stops.
>
> In May the women of India worship a goddess friendly to little babies, named Shus-ty. They bring the infants to be blessed by some venerable woman before the image of the goddess whose messenger is a cat.

And naturally our author comes to the triumphant conclusion, "The Hindu's religion is, indeed, idolatrous."

We bow to this learned judgment (and thus try to hide our faces)—especially since the publishers assure us it is that of "a distinguished South African attorney, widely versed in the laws of evidence, and who has studied extensively all subjects connected with religion." Indeed we congratulate ourselves that we get off more easily than some others

* *A Glance at the Great Religions of the World.* By SIR WILLEM VAN HULSTEIJN, KT. (C. A. Watts and Co., London. 5s.)

from the well-advertised "sympathetic understanding and rigid impartiality" of the distinguished attorney. We may also congratulate the Jews on the rather mild sentence they get, namely that "the Jewish religion may be summarised as being a materialistic philosophy of life." But we must pity our Christian brethren who get the lion's share of "the sympathetic understanding" through something like eighty pages. They are simply flayed alive and their sins, such as the doctrines of the Trinity, the Virgin Birth, original sin, Heaven and Hell, the Resurrection of the Body, and Life Everlasting are blazoned forth to the world, and the malicious machinations of their priesthood are dragged into the light of day. Certainly, as the publishers say, this book is an illuminating work—illuminating, indeed, considering from what continent it comes.

D. S. SARMA

DHARMA AND SOCIETY.*

Caste has a fascinating quality. The born aristocrat finds in it the last word in social organisation, while the democrat finds an ingenious attempt on the part of a few to hold back the many. India has been the stronghold of caste; all sections of her teeming millions—Hindus and non-Hindus alike—find themselves under its thrall. Sanatanists openly worship it. Thinkers like Gandhiji, Sir S. Radhakrishnan and Dr. Bhagawandas are not unwilling to lend their names to the cause of caste as its apologists, admitting that the system as it exists, is not true to its original ideal. In fact, Gandhiji in the course of his life has defied almost all the main requirements of the orthodox caste system, and hence his apology for caste has been productive of more harm than good. Even those Indians who, whether as politicians or as thinkers have decried caste, have done so within the limits of safety, avoiding any open violation of caste rules. Reformers who have acted in the full strength of their convictions are as a mere drop in the ocean of the caste-ridden millions of India. It is a welcome sign of the times that there is more discussion about caste nowadays than ever before. There have been many attempts to study it from the standpoint of sociology, one of the latest of which is from the pen of a young Dutch scholar, Dr. Gualtherus Mees of Leyden and Cambridge Universities.

Dr. Mees brings to bear on his task a definitely sociological standpoint, coupled with an understanding sympathy for Indian culture. The result is a very balanced presentation of caste as a typically Indian institution. The most noteworthy feature of the book is the distinction between *Varna* and *Jati*: between natural classes as caste was originally conceived, and the artificial water-tight compartments usually known as castes to-day. It is a very vital distinction, which it would be well for Indian thinkers to adopt, in order to avoid indiscriminate praise and blame of caste without any clear understanding of what is wheat and what is chaff.

Hinduism owes to true Brahmans the blessings of the theory and the ideal of Varna, and to the Brahmans as caste-upholders many of the diseases of caste.

And yet Dr. Mees also writes that no serious student of caste will advocate the abolition of the caste system, forgetting that the best minds of India, century after century, have sought to escape the octopus of caste and to lead India out of her self-woven shackles of impotence. If Mr. Mees refers to *Jati*, he might as well say that no sensible doctor would ever advocate the abolition of cancer. If he refers to *Varna*, his position is defensible,

* *Dharma and Society*. By DR. GUALTHERUS H. MEES. (Luzac and Co., London. 9*s*. 6*d*. [paper]; 12*s*. 6*d*. [cloth])

but such a lapse of language on his part shows how difficult it is to maintain in practice the distinction between caste as *Varna* and caste as *Jati*.

There are two possible modes of approach to the study of caste : the historical and the philosophical. The former is rendered difficult, if not impossible, by the apathy of the Hindu mind in matters chronological. Nevertheless, one can distinguish three stages in the history of caste. Originally it was just an economic system, approximating to the normal division of society into classes. The division along economic lines of early Iranian society, to which early Hindu society was akin in many ways, supplies a useful analogy. The early Avesta writings—like the early Vedas—refer only to a threefold classification of society. While these classes were hereditary on the paternal side, there was no bar to inter-class marriages, and even the economic vocations were by no means rigidly fixed on a hereditary basis.

The second stage synchronises with the later Vedic age, when the tendency to emphasize the contrast between the Aryas and the Dasyus points to a racial and religious conflict between the fair Aryan conquerors and the dark conquered aborigines. This was responsible for the fourth caste, the Sudras. It was a convenient device to bring into the Hindu fold the acceptable conquered communities, and was useful in later times to absorb outcast individuals and families of the higher castes. One can imagine how in the course of time such a system completely swamped the racial element in caste, so that to-day many Hindus repudiate altogether the racial interpretation of caste. At this stage emerged the definitely hierarchical character of caste. At first there had been a healthy rivalry between the priests and the warriors and neither could arrogate to themselves the first place. The Brahmin Rishis and the Kshatriya Kings like Janaka and Ajatasatru divided the honours; they all were proud to be known as Aryas, which term originally referred to the Vaisyas also. But during the second stage, there was a steady deterioration in Kshatriya *morale*. Its power was broken by successive foreign invasions and that gave the Brahmins a chance to consolidate their position and even to regain all the ground lost during Buddhist predominance. The age of the *Dharma Sastras* saw a stiffening of Hindu culture, from the cramping effects of which Hinduism still suffers. Manu is a typical embodiment of this type of Hinduism with its contempt for women and Sudras and its exaltation of Brahmins as visible deities, through whose favour the gods themselves are allowed to reside in the celestial regions. No wonder that even the sympathetic Dr. Mees characterises this as the " culmination of priestly arrogance." That even in the twentieth century there should be orthodox Indians prepared to accept these sentiments at their face value is a commentary on our sense of humour—or our lack of one !

But even then the castes had not become completely mutually exclusive. In the *Dharma Sastras* provision is made for the children of inter-caste marriages and even for the remarriage of widows. Even if such marriages were not positively encouraged they were recognised as valid and to this extent at least Hindu society was a living whole and not just four thousand *Jatis* bound together by mere loyalty to certain scriptures or by general similarity in their outlook on life, dominated by the concepts of Karma and Moksha.

During the third stage, owing perhaps to the steady pressure of foreign conquests, Islamic and European, there has been a tremendous tightening of the bonds of orthodoxy. This tightening centres round the fossilisation of women. Infant marriage, permissible in olden times, became the rule, automatically putting an end to inter-caste marriage except on the understanding that the parties to such marriages would become outcasts. It has ensured the perpetual dependence of women without adequate legal rights. Early marriage and early maternity have served to keep them ignorant so that women themselves have lost all sense of their wrongs and conse-

quently all will to assert themselves. The ignorance of women has been the main bulwark of superstition. In short, an astute priesthood and an ignorant womanhood have combined to rob this ancient land of its vitality. The majority have been content to live on the achievements of their ancestors, mistaking inactivity for piety and poring over ancient tomes for living scholarship.

Historians of the future may have to speak of a fourth stage, in which Western science, Western politics and Western culture have combined to upset the old balance. A seer like Tagore cries out for freedom from the outworn creed of caste. The vigorous Arya Samajists and the Christianised Brahmo Samajists in their own way are attempting the reconstruction of Hindu society. Politicians find the corollary of caste—the institution of untouchability—a thorn in the side of the body politic. Educated women are no longer content to regard their husbands as their gods. They want more equitable rights of inheritance. They want post-puberty marriage and widow remarriage. They want the franchise and they want to compete with men on equal terms. It would be a mistake to imagine that all these demands find a place in the consciousness of the dumb millions, whose life is just one long struggle to exist within the four walls of their caste. But these demands are being heard and it will be surprising if they do not bear fruit some time in the future and so, perhaps, the fourth stage may be said to have already begun.

A historical treatment of caste shows how, like every living institution, it has undergone changes to suit changing conditions. Above all, it enables us to maintain a sense of proportion when the orthodox call caste an eternal institution. In Dr. Mees's work the historical perspective has been definitely subordinated to the sociological. Human society naturally falls into certain divisions according to the varying capacities and characters of the individuals composing it. Dharmaraja in the *Mahabharata* and Sri Krishna in the *Gita* place caste on an exalted ethical foundation. It commands our respect, but as a theory only, for in practice we seek in vain for this ethical basis. A Brahmin by birth is a Brahmin still, however evil he be. And a Sudra by birth is a Sudra still, however saintly he be. It is here that Dr. Mees is apt to go a little astray in his attempt to philosophise. " In Varna culture was the momentous and determining factor, and not race, " is his thesis. He would be correct if he were only thinking of an ideal social organisation, but it is doubtful, to say the least, if this holds true of the Hindu caste at any time in its chequered history. The ideal of service of others is a saving grace in the Hindu caste system, but then " others " come to have the narrow significance of this or that particular caste. An individualist in the Western sense it would be difficult to find in Hindu Society, but it is equally true that caste patriotism has swamped every other type of patriotism in India. Exceptions but prove the rule. It may also be added that these exceptions are the salt of Hindu Society : abused, maltreated, outcast age after age for their temerity in standing up for something higher than caste. It would be futile to deny that caste, which is fundamentally a social institution, has come to be the focus of Hindu religion. Vivekananda may deny the fact and Max Müller may belittle it, but to the masses of Hindus caste *is* religion and hence the difficulty of dislodging it and even of discussing it in the cool light of reason.

Dr. Mees suffers from the natural handicap of writing on a subject, the material for which he has naturally had to gather from books. He is touring India now and doubtless will learn more of caste here than he could ever have done in the libraries of Europe. He has done his work well, though it is not without flaws. If for nothing else, the book justifies its existence by its emphasis on the distinction between caste as the living *Varna* and the soulless caste as *Jati*.

A. R. WADIA

Jesus the Man. By RAMSDEN BALMFORTH. (The C. W. Daniel Company, Ltd., London. 2*s.* 6*d.*)

Indian Christians who have been able to free themselves from the apron strings of mission bodies and organised Christianity in India will find in this book the essence of what they themselves have been feeling in regard to the true message of Jesus. This message, according to the author, is nothing other than the love and service of fellow beings—a message which has been proclaimed in various ways by the prophets of all the great religions of the world.

The book throughout breathes the spirit of Humanism, the healthy love of man and nature, which is ever finding it more impossible to remain in the shackles of organised religion, and considers true religion to consist in nothing other than the release and development of downtrodden humanity. The title of the book is significant as showing the interest of the author not in Jesus, the God of the Church, surrounded by mystery and dogma and enshrined in the Holy of Holies, but in Jesus the Man, as he walked and talked on earth, healed the sick, loved little children, defended women, and condemned in ruthless language the organised religion of his day, which instead of lifting the burden of the poor, burdened them still more with tradition and ceremonial. It was this organised religion with which he came into violent conflict and which within two and a half years of his public life nailed him to the cross. One wonders whether the moral of this is not that the true followers of Jesus, far from being found within the Church, will ever find themselves outcast and martyred by organised Christianity. The author does not go the length of saying so, but he certainly proclaims, like the great seers of old, that the Church has miserably failed in applying the teaching of Jesus, and that where the Church has failed, modern dramatists, artists and literary writers have succeeded, at least in so far as they have begun to see through, and to denounce, the greed and the covetousness of modern civilisation, which feeds on the lives of millions to satisfy the lust of a few for power and possession. The Church appears weak and blind in the face of such facts; and organised Christianity in India, in fear of the State, weaker and blinder still. Any one who reads this little book with an open mind will be convinced of the truth of the contentions of the author who aims at penetrating behind all camouflage and tradition, and at presenting the historical Jesus and his message to a world which worships him with its lips, but whose heart is far from him.

BHARATAN KUMARAPPA

A Banker Meets Jesus. By ROLAND VON HEGEDUES (George Allen and Unwin, Ltd., London. 2*s.* 6*d.*)

In one sense, Bishop Ladislaus Ravasz, who writes an introduction to this book, leaves little for the reviewer to say. Or, rather, anything he says can only be an amplification of the Bishop's statement that "It is a book of confessions, a burning human lyric, which sprang from the meeting of a brilliant and lonely genius with Jesus."

The simple fact about this book is that its author is in love with Jesus. That fact informs every sentence and gives this little volume the whole of its value. So true is this that it matters little whether Roland Hegedues is revealing to us the thoughts inspired by a bee which has settled on his finger, while he sits in his garden listening to the bells of Buda answering those of Pest; or whether he is maintaining that "John wrote (or dictated) the Book of Revelation first and the three Epistles much later"; or whether he is thinking aloud about Jesus and Mary, or Jesus and Judas, or Jesus and the rivalry of the Churches. All he says on these and other subjects is interesting, often penetrating, but the fact remains that we listen to him because he is a lover.

Love recreates everything, for it sees with virgin eyes. Romeo's vision becomes ours while we listen to him. We too stand entranced, gazing at a world transformed. The spirit of wonder possesses us: the mists of familiarity are dissipated: a glory haloes the commonplace. To the lover, all is immaculate and immediate. Inevitably, therefore, as we read this book, we feel that the figure of Jesus is moving about this chaotic world of ours and that we have only to turn a corner in order to meet him. He is not separated from us by nearly two thousand years. He is no longer obscured by ornate symbols. He is as simple and natural and as lovely as the rapture of spring, or the summer stars.

Only one towering Figure (of all the historical figures before 1914) still lives, and grows even greater and more intensely alive—maybe because we see its glory through the prism of our tears—Jesus. To-day He is present everywhere. We have to get used to this thought that Jesus is actual, He is stimulating. He is modern. He belongs to us.

CLAUDE HOUGHTON

Spinoza. By SIR FREDERICK POLLOCK (Duckworth, London. "Great Lives" Series. 2*s.*)

This neat monograph on the great European philosopher Spinoza shows him not to have been a dreamer. His life was that of a practical Vedantin. He had all the fine qualities of a karmayogin. He was a *sthitha prajna* of the *Gita* type. He made over his property to others and refused to accept the professorship of a University, because he felt it a limitation. He lived as a poor lens grinder with the true philosophic liberty of a liberated soul, a Free Man. Like all clear thinkers of the world he was a nonconformist in the non-theological sense. A Jew by birth, he did not subscribe to the creed of his people. He was persecuted for a time and was even threatened with murder. The fanatics of Spinoza's day like all their kind, equated disagreement with sin. As a person pledged to philosophy Spinoza turned against his people and asked them not to encumber him with their prejudices.

Philosophy for Spinoza was "*certain, demonstrable, and demonstrated knowledge.*" He wrote his *Ethics*, which was his metaphysics, in the form of Euclidian theorems. His method was distinct and thorough, and had the excellence of a perfectly logical system. More perhaps than most systems of philosophy Spinoza's has been subjected to misconstruction. Atheism, pantheism, idealism, and theism have all alike claimed to find sanction in Spinoza's teaching.

Spinoza believed reality to be an absolute "Substance, that which is in itself and is conceived by itself." He recognised one universal unity, in which he saw God.

Facies totius Universi, quamvis infinitis modis variet,

Manet tamen semper eadem.

Novalis called him a "God-intoxicated man," but his position clearly infers that God cannot be so much as described, human language being totally inadequate to give an idea of this "Being." God for Spinoza was the one universal substance and absolute ALL, like Parabrahman, impersonal and indivisible. This Substance of Spinoza has an infinite number of infinite attributes. Madame Blavatsky declared:—

Were Leibnitz' and Spinoza's systems reconciled, the essence and Spirit of esoteric philosophy would be made to appear .... Spinoza was a *subjective*, Leibnitz an *objective* Pantheist, yet both were great philosophers in their intuitive perceptions. (*The Secret Doctrine*, I. 628–9)

Some professors of Indian philosophy have compared Spinoza with Shankara and with Ramanuja as well. I shall not venture any such comparison here. Whatever his precise philosophical outlook, Spinoza is of the same house as Shankara. He is one of those great philosophers who have raised the stature of European thought. The concluding sentence of his *Ethics* sums up his philosophy of life: "All excellent things are as hard as they are uncommon."

P. NAGARAJA RAO

The Living Touch. By DOROTHY KERIN (Justin Powis, London. 2*s.* 6*d.*)

It is significant of the modern Western yearning for evidence to prop up a tottering faith that this slight brochure should have passed through nine reprints since its issue in 1914. As such evidence it is actually valueless, but from the well-authenticated marvels of healing it records Western psychology might gain light upon the weird and formidable potency of the human will and imagination. The practically instantaneous restoration to health and strength of a sufferer for years from tuberculosis and diabetes, the healing of a gastric ulcer in an hour's time, the restoration within a few hours of wasted flesh to normal plumpness and of hair which had fallen out in patches, these are attributed to "the living touch" of Jesus, whom the patient saw repeatedly in vision, as she did the Holy Mother, with her conventional lily, many angels and Heaven itself, which she visited while in dream or trance.

The influence of mind over the body is so powerful that a patient possessed of unshakable confidence in a tangible talisman or an intangible object of belief has not infrequently healed himself by the sole power of that predisposed faith. Miss Kerin is a natural sensitive, from childhood "living in the presence of the angels." If intense and morbid faith can produce stigmata—and the evidence for their occurrence is incontestible—it is not surprising that faith as intense but less morbid should have brought about Miss Kerin's restoration to health, quite independently of the objects of her simple piety. Records of healing down the ages show that the form the religious belief takes is of little consequence—Jesus, Rama, Zoroaster, Buddha or Mahomed—it is not the name the sufferer calls upon, but his faith in that name that heals him.

PH. D.

Meditation: Letters on the Guidance of the Inner Life. By FRIEDRICH RITTELMEYER. Translated from the German by M. L. Mitchell, B. A. (The Christian Community Bookshop, London. 7*s.* 6*d.*)

A book on Meditation which scarcely mentions breathing practices and postures is refreshing in so far, but on the whole this book is disappointing. Either Anthroposophy is Protestant orthodoxy under another name or else the Anthroposophist in Dr. Rittelmeyer himself is quite swallowed up in the Liberal Protestant Pastor of his early days. Certainly these Letters will have slight appeal outside Christendom, so narrowly doctrinal is their tone and content.

The writer is in earnest. He insists on sincerity and freedom on the part of those who adopt his suggestions, but the reader who has escaped from the toils of orthodoxy will scent a net spread out around the bait. The book contains little to which the most orthodox Christian would take exception except the occasional invoking of the authority of the late Rudolf Steiner. The latter's revelations, however, while referred to are not overstressed nor is acceptance of them demanded.

What will be the effect of the advice presented upon the average reader within the Christian fold who tries to carry out the suggestions given? Granted that meditation is as necessary an exercise and experience for spiritual life as eating is for physical, the fact remains that it is the choice of food, physical or spiritual, that determines whether either activity is helpful or harmful. "As a man thinketh, so he will become." Some of the meditation recommended here, like the effort to realize the sufferings of Jesus on the cross, are morbid, but this does not apply to most. Unquestionably, the Christian who follows them may deepen his religious experience, but he will do so at the expense of being strengthened in all the separative dogmas of the Christian faith.

The Eastern teachings are conceded to contain partial truths, but no real familiarity with them is apparent and they are sometimes quite misrepresented. "The *East* . . . seeks wisdom, while it avoids the thorns of earth." "The East has indeed a divine will, but no will to change the world." These ring false to any one acquainted with the Buddha's life of sacrifice to share with men the truths that he had found or with the efforts of how many spiritual teachers in the East!

No doubt certain truths may be disclosed by earnest meditation along the lines recommended, but can any sectarian plummet sound the depths of truth?

PH. D.

After-Life: The Diagnosis of a Physician. By WILLIAM WILSON, M. D. (Rider and Co., London. 5*s*.)

The author, a physician so unorthodox that he "is a scoffer at animal experimentation" and condemns psychological tests harmful to their victims, frankly holds a brief not only for the survival of the Soul after bodily death, but also for its pre-existence. On the question of reincarnation he has an open mind. He has assembled considerable supporting evidence for his main thesis, from material and psychic science, as well as from the "mystical revelation" sometimes experienced at the approach of death, under anæsthetics, in solitude with nature or in the rapture produced by noble music, through which revelation direct knowledge is obtained by other than rational processes.

A rather slangy jocularity detracts from the dignity of the presentation, and some quite dangerous advice is offered in reference to private mediumistic investigations, though the dangers of frequenting *séances* is recognized. The main line of argument, however, merits serious consideration. The relevant scientific findings adduced are that fundamentally the physical universe is but a collection of immaterial vibrations, that a primitive volition seems to exist through the universe and that space and time are not infinite. From this Dr. Wilson argues that since the universe had a beginning it must have had a creator, which he seems to visualize as Universal Mind, which is the fundamental constituent of all matter and therefore *is* the Universe. Numerous indications of intelligent control of the evolutionary process are presented, and the claim is rejected that chance variations can account for more than a very subsidiary part of the process. Instinct, intelligence and intuition are interestingly compared.

The study of brain disease, the author holds, "seems to support the view that immaterial mind uses the brain as a very complicated instrument for its purpose and is not destroyed when disease interferes with brain structure." Interesting proofs of this statement and of the control of mind over the body are given.

Spiritualistic research Dr. Wilson finds, on the whole, disappointing. He thinks, however, that it has proven survival beyond the grave, though the surviving personality may be "strikingly truncated."

The assurance that "very little" deep preparation is needed to enable the mind to receive the mystical revelation would be startling but for the inclusiveness of the qualifications listed: control of the instincts and passions, realization of ignorance, detachment, poise and fitness to partake of the Reality! Dr. Wilson's genuine mystic is *en rapport* with all created things, attuned to the universal rhythm of becoming, and knows himself to be immortal.

E. H.

THE LAND OF PSYCHE AND OF NOUS

The Rejected Stones—Exit Summerland—Paul Bourget—Future of Churchianity—The Noble Army of Mystics.

There is ever an Open Gate and ever a Vision beyond; and this is why Camille Flammarion, the French Astronomer, who relinquished the life of earth in 1924, was utterly right when he said that the "unknown of yesterday becomes the truth of to-morrow." He said also that the "Unknown World is vaster and more important than the known." It is approximately accurate to say that he died with these words on his lips; for they are found in the final paragraph of an epilogue to his last work, issued in the year of his passing.* Now there is a spirit which denies in Science, as well as a spirit which affirms: it is heard at many of the Open Gates. It is heard also at others that have not opened yet, except for very few. But it happens often enough—and has become a truism—that what is rejected by one generation is of exact knowledge in the next. Harvey was accounted mad, and yet the blood circulates; his own wife would have incarcerated Daguerre; but photography is like a gift of God to man. There is hypnotic suggestion, though Science ignored it "on principle"; Lord Kelvin notwithstanding, there is that so-called sixth sense which manifests in clairvoyance; and there is telepathy, in spite of Haeckel. The valediction of Flammarion might have been addressed to these. In fine, whether it matters or not, the tables do turn apart from human muscles, though the successors of these great *Cognoscenti*, even to this day, will hear nothing concerning them. There are also the Spiritists, who affirm that the dead return, and the perfervid desire of their hearts is for Science to mark, learn, inwardly digest, and so accept their multiplying tomes of evidence. Science, however, turns down another street whenever this gospel is being preached in the neighbourhood.

We, on the other hand, who "have watched, not shared the strife"—remembering perchance an old dictum, that the Spirit returns to God who gave it—have yet an unquiet feeling that, at least on rare occasions, some strange visitors seem to find voice at *séances*. They may bring no tidings of what we ourselves are seeking, but memorials of earthly yesterdays come back in fragments, and—all in the likeness of this world—are pictures built up of life on the other side. They are changed from time to time, as the dreams go on. We remember "divine revelations" concerning the "Summer Land" and its many spheres of sweetness, "where the wicked cease from troubling and the weary are at rest." It is a little at a discount now, this realm

* See quotation "Haunted Houses," quoted in the *Journal* of the American S.P.R., p. 339–345.

where we are all so good and all so happy, Bill Sykes and his victim included. That earnest investigator, and Dean of the whole Faculty, Mr. Stanley de Brath,* on the authority of his own teacher from the other side, tells us about "lower types of men and women who have missed the aim and purpose of life here and are born into the future life in a state of all the most miserable .... They have painfully to grow, in the new state, into what they might have been, had they used their opportunities in their earth-lives." What of those with no opportunities? What of the heirs of crime and vice and fell disease? What also of the ministering spirits which Spiritism once promised? What of the dear departed, the kinsfolk and the friends, waiting on the other side to welcome and to heal? The fabled "Summer Land" is reserved apparently for the few and far between, like the orthodox Heaven. The truth is that, *ex hypothesi* Spiritism, the dead come back in shoals to testify that they are alive and well, in a land where men may dwell; but there is a mass of contradiction and of utter uncertainty concerning their real state.

It is said of Paul Bourget,† who has died recently at the age of eighty-three, that with Pierre Loti and Anatole France he "stood head and shoulders above all other French writers" at the close of the last century. A fairly prolific novelist and essayist, he was accounted also as a brilliant psychologist. It is, however, in none of these characters that his passing seems entitled to a word of notice in leaves on the Land of Psyche. Nor is it because he who was an agnostic at heart for so many years, and, in some respects, a devoted apostle of Renan, maintaining a supposed liberation from *l'horrible manie de la certitude,* found refuge ultimately among those very "fanatics" and "dogmatists," on whom his vials of denunciation had poured freely. He became a monarchist and traditionalist, reconciled to the Roman Church, and espousing all its causes, those included which are most in opposition to the social emancipations about him through all his later days. He concerns us in this manner for a brief moment, because the *manie de la certitude* took possession both of heart and head; and the concern is rooted in the realisation that Bourget was as much in bondage to the alleged mania in his negations as he was in his later state of avowed and complete traditionalist. We may compare the cock-a-hoop conviction of advanced English materialism in 1879, almost unconditional, almost uncompromising, and note how it has collapsed. But to collapse, after all, is commonly to change over, for the mind needs conviction, as the heart needs a language. In the intellectual order there is a *soif de la certitude,* as there is a *soif de l'unité* among those who

* *Light,* Jan. 2, 1936, *s.v.* "Development of the Idea of Survival," p. 2.

† *The Contemporary Review,* Feb. 1936, on Paul Bourget as *le grand converti,* by Winifred S. Whale.

are called and chosen to seek the paths of experience in the holy spirit of man. The mania has been ever and continually over the false certitudes, amidst which this 'wildered world of ours pursues its quest and has its being. They are with us on all sides, amidst our faiths and hopes and charities, as in ten thousand follies of our daily enterprise. There is the certitude, for example, of the prophets who are not less false because of their utter sincerity.

The Rev. L. J. Collins has been looking at the future of Christianity, and is nothing if not progressive.* He finds (1) that "the ideal Christian Church has yet to be"; (2) that the Churches which are now among us "must adapt themselves" to changing spiritual and moral conditions; (3) that Christianity is too big to be confined within the limits and forms of any particular age; (4) that Churches described as "out of touch with the life and faith of humanity" cannot survive; (5) that creeds which fail to be rules of conduct in conformity with the highest moral conceptions of men are bound "to become relics of bygone days"; and on and so forward. It may be useful to learn for the first time that creeds are in the category of the Decalogue, rather than dogmas offered for our acceptance or imposed thereon. We are dealing otherwise with a tabulation of platitudes on a liberal Christianity to come. It affirms, however, that "the ideal Church," the Church foreseen by Mr. Collins, the Church which "must survive," is based on a "personal" God, on the historicity of Jesus Christ and that this Divine humanity is not alone (1) "a full and complete revelation of God," (2) "the supreme revelation of love," but (3) "the unique revelation" in history; and finally that the "Resurrection of Christ" is central to the Christian Religion, the fact notwithstanding that "Gospel records" "do not certify to the proof of the Resurrection." It is said to be a truth made evident by the faith of those who believe therein. If "the future"—as affirmed—of this kind of Christianity is "bound up with the future of civilisation," it seems to us that civilisation must go, for such a Christianity is by no means "big" enough to hold the existing framework of society together, nor is the faith in an alleged miracle of itself an adequate warrant for accepting it as a point of fact.

In another study, and from a differentiated point of view, some of these positions are reiterated without being reinforced.† On the contrary, the world of fact—real or alleged—dissolves in a world of cloud. The Gospel portraits of Jesus are not "photographic but imaginative"; the "unique revelation of God" in the Christ of Nazareth is a matter of record written in the light of faith; the Life of the actual Jesus is "the one certain historical rock upon which Christianity is built," yet the Gospels may be no better than

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* *Ibid.*, pp. 207–215.

† '*The Hibbert Journal*,' April 1936, *s. v.* "The Gospels and History," pp. 430–442.

anecdotes collected in the second century; their miracles may be true or false, as it happens; and the supposed living, human personality is a revelation to faith alone. It is obvious that both these are represented adequately by a single dictum of Matthew Arnold: "While we believed, on earth He went," but Arnold added "Now He is dead." And so is this revised version of "the faith once delivered to the saints," instead of a religious nostrum for the safeguarding and healing of the civilised world, as its expositor fondly dreams. Mr. Collins, it may be added, has heard that the "Kingdom of God" is within, though he calls the statement a paradox, because it is said also to be coming. Could he realise that the Christ also is within he might have given us a better notion of the Christianity to come.

The "dynamic religion" of Bergson is mentioned by Professor J. B. Pratt;* it is that of "the whole noble army of genuine mystics, the unusual individuals who, by immediate intuition" have attained a direct realisation of universal life and love. He dwells also on "the infinite aspect of the human self" within us, and on the beginning of its realisation in contemplation *sub specie æternitatis*. It is the beginning of "the perfect way" and of the finding of Christ within, wherein is also—as just seen—the Kingdom of God, prepared and sanctified. It is the beginning also of experience in that cosmic sense of being which, according to Professor Pratt, must be kept alive in mind and heart. Unawares and otherwise, the intimations of that Divine Presence are welling up on many sides, and Maurice Blondel is among the recent witnesses. We are told that human personality is for him inconceivable apart from that Presence which is "God in us and in the universe," but is yet transcending us and the universe itself "in His Infinite Reality." †

A. E. WAITE

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* *Ibid., s. v.* "The Function of Religion in Modern Life," pp. 418–429.

† *Ibid.* See Don Luigi Sturzo's study of Blondel's *La Pensée*, p. 356.

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."

Zarathushtra, the prophet of old Iran, is revered by some hundred thousand Parsis, perhaps the smallest religious community on the face of the globe. According to Esoteric Philosophy there were more teachers than one of that name, the name being adopted, as the title Sankaracharya is even to-day adopted, by a long line of religious teachers. This is very probably the reason why so many different eras and dates are assigned to Zarathushtra—from the 6,000 B. C. of Pliny the Elder down to the 600 B. C. of the most learned of our present-day authorities on Iranian Culture—Prof. Williams Jackson of Columbia University. Zoroastrianism is not strictly monotheistic in the sense that an extra-cosmic anthropomorphic Being created the universe and looks after its running. Ahura Mazda signifies ever-existing Wisdom. It is the omnipresent impartite One Life-Power manifesting itself through the duality of Spirit and Matter, Spenta- and Angra-Mainyu, out of which emanate numberless Powers. Hence, there are hymns to these Powers symbolized by the Sun and by the Moon, by Fire and by Water. Of course there is the tendency to anthropomorphize these Forces of Nature and call them Gods and Goddesses but in the *Gathas* their impersonal nature is to the fore.

Of these Manifested Powers, Fire is the chief object of veneration and, nowadays, of worship. It is called the Son of Ahura Mazda and in reality stands for the Human Soul, the Spark of Deity in the heart of every man.

During this month of June, the Parsis generally will celebrate the anniversary of the death of the Prophet and we take this opportunity to offer a passage from the Hymn to Fire which is used every day by the devout visitor to his temple :—

Thou art worthy of Sacrifice and invocation; mayest thou receive these in the houses of men!

Mayest thou blaze for the protection of this house!

O Fire! Son of Ahura Mazda, Thou Great Purifier!

Mayest thou burn in this house! Mayest thou ever burn in this house! Mayest thou blaze in this house! Mayest thou increase in this house! Even for a long time, till the powerful restoration of the world!

Give me fullness of welfare, fullness of maintenance, fullness of life. Give me knowledge, sagacity, eloquence of tongue, holiness of mind, good memory and the understanding which goes on growing and which is not acquired through mere learning.

———

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